The Wonderful Story of Uganda

With Illustrations & Maps.

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THE WONDERFUL STORY OF UGANDA.

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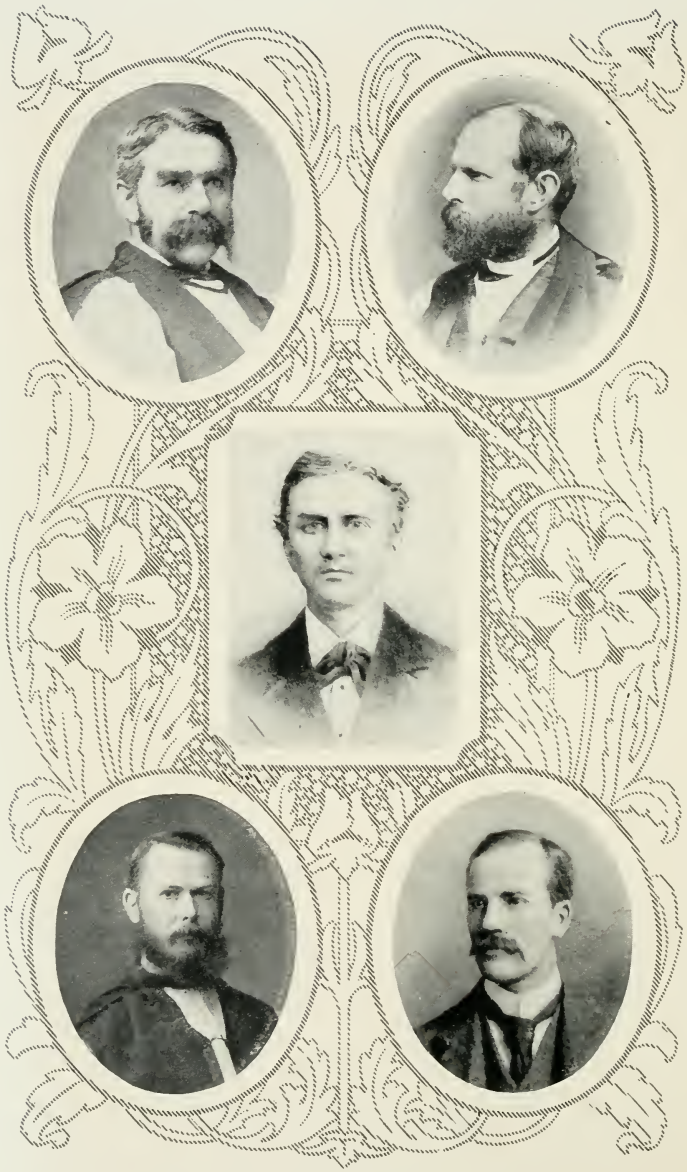

1 Bish p Tucker. 2. Bishop Hannington. 3. Alexander Mackay.
4. Bishop Parker. 5. G. L. Pilkington.

SOME LEADERS OF THE UGANDA MISSION.

The Portraits of Bishop Tucker and Bishop Parker are from photographs by Elliott & Fry, that of Bishop Hannington by Lord (of Cambridge), and that of Mr. Pilkington by La Fayette (Dublin).

THE

WONDERFUL STORY OF UGANDA.

By the Rev. J. D. MULLINS, M.A.,

SECRETARY OF THE COLONIAL AND CONTINENTAL CHURCH SOCIETY;
JOINT AUTHOR OF "THE MISSIONARY SPEAKER'S MANUAL."

TO WHICH IS ADDED

THE STORY OF HAM MUKASA,

TOLD BY HIMSELF.

LONDON:
CHURCH MISSIONARY SOCIETY,
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1904.

PREFACE.

THE present volume is based on a series of articles published in the *Church Missionary Gleaner* of 1902, which have been partly re-written, added to, and brought down to the present date. It is not put forward as an exhaustive history of Uganda or the Uganda Mission, but as an attempt to present the more vivid and picturesque scenes of a story which has had an exceptionally large element of romance.

The Uganda Mission is rightly regarded as a Christian miracle of modern days. A nation remotely situated in Central Africa, which twenty-five years ago had not received the Gospel, and had not even a written language, is to-day the home of thirty thousand Christians under Christian chiefs; its language has been reduced to writing; the whole Bible, translated into their own tongue, has been for years in the hands of the inhabitants; the people support their own ministry and even

undertake Missions to the countries round ; and they have enriched the roll of martyrs with many names. So rapid a transformation, though not unparalleled, cannot fail to cause amazement.

The success of the Gospel in Uganda has led many to draw hasty analogies from it. Why should not other Missions be as successful, other Native Christian communities as quickly self-supporting, as this? Such reasoning fails to take into account the combination of circumstances which has favoured the development of Uganda Christianity. The conquests of Suna and M'tesa laid an extensive area under one jurisdiction, so that the missionaries had not to contend with the petty tribal and communal jealousies which have so often made the adoption of Christianity by one tribe the very reason for its rejection by neighbours and rivals; the Baganda proved to be a race more receptive of spiritual truth than the stolid, material-minded races nearer the coast; their language presented no unusual difficulties; no highly-developed or attractive religious system, no heathen literature, no organized priestly class existed to oppose the Gospel message; the first converts were drawn

rather from the upper than the lower classes, so that there being no caste or social ostracism of Christians, the power of self-support was always present; the modes of life were so simple that the cost of living in that fertile tropical country was very small; the wise firmness exerted at the outset made easy the subsequent insistence on self-support; the converts included men of capacity for leadership; and European influence other than that of the missionaries did not appear upon the scene until the Gospel had taken a firm hold upon the people. The absence of one or more of these elements interposes great obstacles to the establishment of flourishing Native Churches elsewhere.

But it is early yet to moralize upon the Uganda Mission. It may be that its greatest trials have still to come. New Zealand, Tahiti, and Madagascar reached in their time quite as high a pinnacle of success as that of Uganda to-day.

With the completion of railway and steamer communication with the coast the influx of Europeans, East Indians, and other aliens, which has already begun, is sure to increase. The influence of their example has already

been at work long enough for its effects to be gauged; and so far the Christians have fairly stood the test. But the incomers are bringing also an intelligence better trained than that of the Native, so that there is a danger of his falling into the position of the hewer of wood and drawer of water for his invaders, or the idle pauper living upon their bounty; while these same new-comers will create new wants and set the standard of living higher than before, so that the Native will be proportionately poorer. Happily our colonial system is now enlightened enough to protect the Native from some of the worst evils of European supremacy, such as the dispossession of his lands and an unchecked drink traffic. Under God, the development of Industrial Missions and education will do much to avert the other dangers, while the continuance of those Christian intercessions which have held up the hands of the missionaries in the past will "avail much" in the future. With His blessing we may live to see the day when Baganda missionaries join hands with the converts on Lake Tanganyika, travel northwards till they reach other Christian workers from Khartoum, and

reach out westward to the Missions of the Congo.

The autobiography of Ham Mukasa, translated by Archdeacon Walker, is a suitable pendant to the sketch of the history of the Mission. The style, whether owing to the writer or the translator, has a delightful naïvete and charm and recalls in places the rhythmical cadences of the Bible. In part, the life-story of Ham Mukasa follows the history of his country, with personal touches which are so many sidelights on the character of the times in which he lived. The latter part contains much self-revelation, and one striking passage describes the war between the old man "Mukasa" and the new man "Ham" within his soul.

Ham will be remembered as having come to England in 1902 in company with the Katikiro, Apolo Kagwa, to attend the coronation of King Edward VII.

J. D. Mullins.

*** In the production of the Illustrations the Publishers acknowledge their indebtedness to Mr. C. W. Hattersley, Dr. A. R. Cook, and other missionaries for the loan of Photographs.

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EASTERN CENTRAL AFRICA.

THE WONDERFUL STORY OF UGANDA.

CHAPTER I.

HOW IT ALL BEGAN.

THE story of Uganda begins with a quaint map, sent home from Africa by three patient German missionaries of the Church Missionary Society.

Mombasa, now in a fair way to become the chief seaport of East Africa, was, two generations ago, little known in Europe, though its name is found in English literature as far back as *Paradise Lost*.* On a hill near one of the many creeks which run inland from Mombasa harbour stood the mud-built mission-house of Rabai. If only such places would last in that tropical climate, that old mission-house might

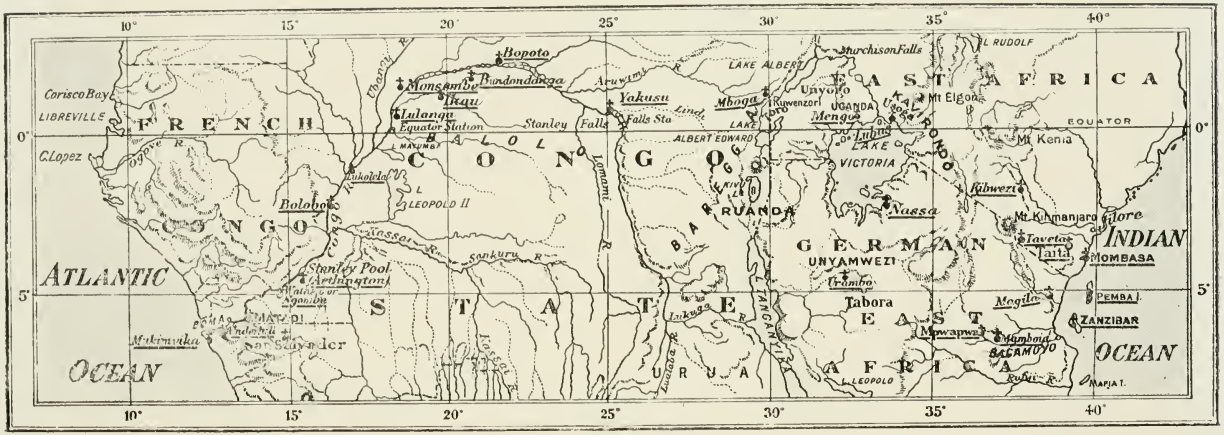
* Mombasa and Quiloa and Melind.—*Paradise Lost*, Book xi.

well have been preserved as the cradle of all our geographical knowledge of East and Central Africa.

Ludwig Krapf and John Rebmann took up their abode at Rabai in 1846, and began a laborious life, which included a long series of explorations into the interior. Their investigations, undertaken for the spread of the Gospel, incidentally revealed to an incredulous Europe first the snow mountains of Kilima Njaro and Kenia, and later the great lake system of Central Africa. The linguistic and missionary labours of these men, though of immense value and interest, do not come into our present story.

The "Slug" Map.

To be strictly accurate, their younger companion, James Erhardt, who joined them in 1849, must be credited with a share in the last-named discovery. The two senior men had heard from Arab traders tales of a great lake which had no end, "although one should travel for a hundred days to see the end," and so broad that one could not see across from shore to shore. Not until after Erhardt came, and new information had been gathered, were these reports incorporated into a conjectural map, which Erhardt and Rebmann constructed.



MAP OF EQUATORIAL AFRICA, SHOWING CHAIN OF MISSIONS ACROSS THE CONTINENT.

Mission Stations are underlined. Those in the Congo Free State belong to the Baptist Missionary Society, the American Baptists, and the Congo Balolo Mission.

The *Calwer Missionsblatt* of October, 1855, was the first to publish this remarkable production. It showed a great inland sea stretching across the interior of East Africa for hundreds of miles, and looking like a huge slug on the empty space. The *C.M. Intelligencer* of August, 1856, reproduced the map,* and thus attention was drawn to it. The Royal Geographical Society then took up the matter. A great controversy raged over the "slug" map, for many stay-at-home geographers demonstrated by argument that no great lakes could exist along the line of the Equator. Finally, explorers were sent out into the unknown land. Speke, Burton, and Grant resolved the vast inland sea into a chain of great lakes, and thus practically vindicated the missionaries.

Among the marvels reported by these travellers was the existence of a considerable kingdom on the more distant shore of the lake which they called Victoria Nyanza,† seven hundred miles from the coast. Nearly everywhere else they found petty chiefs, whose rule seldom extended beyond a few groups of

* A facsimile will be found in the *History of the C.M.S.*, vol. ii. p. 136.

† The word "Nyanza" means "lake" or "sea."

villages; but here was a young king whose power was felt over thousands of square miles, and who, amidst much oppression and cruelty, had developed something like organized government. Thus it was that Europe first heard of Uganda and its king M'tesa.

The Letter in the "Daily Telegraph."

For thirteen years after Speke visited Uganda in 1862, little was heard of that kingdom. On November 15th, 1875, the *Daily Telegraph* startled the world with a letter many columns long, written by the great traveller H. M. Stanley. Mr. Stanley had been sent out the year before at the instance of the *Daily Telegraph* and the *New York Herald* on a great exploring tour. In the course of his journeys he had arrived in Uganda, and found its king M'tesa developed into a powerful, dignified monarch. Full of all that he saw during a prolonged stay, Mr. Stanley wrote from its capital the glowing description, which appeared in the *Daily Telegraph*, and added a fervent appeal for missionaries:—

"Oh, that some pious, practical missionary would come here! . . . Such an one, if he can be found, would become the saviour of Africa.

. . . Now, where is there in all the Pagan world a more promising field for a Mission than Uganda? . . . Here, gentlemen, is your opportunity: embrace it! The people on the shores of the Nyanza call upon you."

This appeal to the Christian Churches took immediate effect. Three days after its publication a letter was received by the Church Missionary Society from "one who desires to be known in this matter as An Unprofitable Servant," offering to place £5,000 at the disposal of the Committee if they were "prepared at once, and with energy, to organize a Mission to the Victoria Nyanza."

On November 23rd, at a special meeting of the Committee, at which Lord Lawrence and other leading men were present, it was resolved to take up the work. The news of this decision quickly produced another gift of £5,000, and in all £24,000 was soon subscribed.

The courage of the step taken by the Committee is not easily realized by the present generation. Thirty years ago African travel was still a great undertaking, whose conditions were known to very few; Uganda lay at the distance of at least seven hundred miles from the nearest missionary base; the

temper of the chiefs whose territory must be traversed was unknown ; communications were uncertain, the climate dangerous. Altogether, there is no part of the world which could afford such a "leap in the dark" to missionary enterprise to-day as did Uganda thirty years ago.

The First Volunteers and the Start.

The Committee had issued an appeal for men. The first response to be seriously entertained came from an ex-lieutenant of the Navy, George Shergold Smith, who was reading for Holy Orders at St. John's Hall, Highbury. Lieut. Shergold Smith had seen service on the West Coast of Africa, whence he had been invalided home. His father, Captain Smith, R.N., was present, as a young midshipman, on board the cruiser which rescued the young slave Adjai, afterwards Bishop Crowther, and was at this time the agent in Devonshire of a great friend of the Church Missionary Society and afterwards its President—Sir John Kennaway.

The next offer came from a man whose name was thereafter to become famous—a young Scotch engineer named Alexander Mackay. The Rev. C. T. Wilson, a Manchester curate,

Mr. T. O'Neill, an architect, Dr. John Smith, a doctor from Edinburgh, another engineer named G. J. Clark, and an artisan named W. M. Robertson, made up the first party. They were joined by a builder from Newcastle, Mr. James Robertson, who, being rejected by the doctors, accompanied the pioneers at his own risk and expense. By the end of April, 1876, all had sailed for Africa.

The spirit of these men was shown by the utterances of the two first named.

"Send me out in any capacity," wrote Shergold Smith in the course of correspondence about his offer; "I am willing to take the lowest place."

But he had had experience of command, and he knew something of Africa; so the man who was willing to serve was given the chief place in the expedition.

When the little band of missionaries going out into the unknown met the Committee to receive their instructions and to say farewell, the last to make reply, because the youngest, was Alexander Mackay.

"I want to remind the Committee," said he, "that within six months they will probably hear that one of us is dead. Yes; is it at all

likely that eight Englishmen should start for Central Africa and all be alive six months after? One of us at least—it may be I—will surely fall before that. . . . When that news comes, do not be cast down, but send some one else immediately to take the vacant place."

Mackay's prophecy was only too quickly fulfilled. The party assembled on the East Coast of Africa, and there J. Robertson died on August 5th, the first of many lives laid down for Uganda.

The Journey up-Country.

The party had everything to learn in the ways of African travel. It is difficult for us, in these days when sportsmen and travellers wander over Central Africa so freely, when the railway has simplified the journey, when outfitting firms are ready with every imaginable article specially constructed for tropical countries, to picture to ourselves the blank ignorance which prevailed so recently as 1876. Even the route was uncertain, and quite a considerable time was spent by the party in trying in vain various openings into the interior. The route eventually chosen was that afterwards

known as the southern route, which had been adopted by some previous travellers.

Try to picture their position and their experiences. The first impression is that of heat —heat like that of a furnace; yet a damp heat, producing physical exhaustion and mental depression. Then the insects force themselves upon the notice—insects that fly, insects that crawl, insects that bite, insects infesting everything. On the march, centipedes, snakes, and beasts of prey have to be reckoned with. Thirst, such thirst as no dweller in temperate climates can imagine; fever and other tropical diseases, recurring again and again, and far more prevalent when the management of the health was less understood than now; the demands of petty chiefs for *hongo*, that is, a sort of blackmail, exacted whether the traveller passed or stayed; all these must be added to the picture of the march. The prominent feature in the scene are the porters, for everything had to be carried on men's heads, made up into sixty-pound parcels—goods, food, and the cloth which served for money. The long, straggling line which wound its way along the narrow paths often comprised hundreds of men; some deserting, some falling ill and dying, some

attacked by robbers. Any day might bring its tragedies, and to return along the line of march would bring before the humane traveller a spectacle of horrors.

A less acute trial, but one always to be reckoned with in African affairs, is and was that of endless delays.

When everything is taken into account, it is not surprising that the journey of 700 miles, which began at the coast on July 14th, 1876, should not have ended at the Lake until January 29th, 1877.

The track, an old trade route, passed through Usagara, Chigogo, and Unyamyembe to the southern end of the Lake, whence the journey to Uganda had to be made by canoes or dhows coasting round the shore.

The original design was to have a chain of mission posts reaching from Zanzibar to the Lake. In pursuance of this plan, Mamboia, Mpwapwa, Kisokwe, Uyui, Msalala, and Usambiro were at different times occupied. Circumstances eventually rendered the chain useless; indeed, there were nearly always links missing. The Usagara group of mission stations, isolated from all the other C.M.S. East African Missions, are a survival of that idea. Nassa, the successor

of Usambiro, owes its continued existence to other causes.

The Survivors at the Lake.

Mackay was prostrated with fever when the expedition had reached Mpwapwa, two hundred and twenty miles inland, and was peremptorily ordered back to the coast. He did not, however, return to England, but, having recovered on the way, remained near the coast, making what preparations he could for the next caravan up-country. Amongst other things, he constructed a waggon-road as far as Mpwapwa, clearing away obstacles and bridging the ravines. It was an extraordinary feat to have been accomplished with a few native labourers, and in the short space of a hundred days. The road was of service for a time, but it was no one's business to keep it clear, and after a while the jungle swallowed it up again.

Mr. Clark was placed in charge of the station at Mpwapwa, founded by the party on the way up to Uganda, but was afterwards forced by ill-health to return home. Mr. W. Robertson was invalided home shortly after the party had started onwards from Mpwapwa.

Through waterless deserts and through

malarious swamps, impeded by *hongo*-seeking chiefs, and by desertions of porters, the rest of the party made their way towards the Lake. After more than six months' marching they arrived at Kagei on the southern shore of the Nyanza. They were now four in number—Lieut. Shergold Smith, the Rev. C. T. Wilson, Dr. John Smith, and Mr. O'Neill.

They had brought with them in sections a small steam launch, the *Daisy*. This they put together, with infinite difficulty, and Lieut. Smith went on to the large island of Ukerewe to purchase a dhow * which he heard was there. When we remember African delays it is not surprising that months slipped by.

Meanwhile the news of the coming of the missionaries reached Uganda, and letters came from King M'tesa, urging them to come quickly. These letters were written by Dallington Scopion, his scribe, a lad who had been brought up in Bishop Steere's mission-school at Zanzibar, had travelled into the interior with Mr. H. M. Stanley, and was left by Mr. Stanley in Uganda. It was remarkable that such a lad should be able to write intelligible English to "My dear

* Arab-built sailing vessel.

friend wite men," and should be at hand to act as interpreter.

During this time of waiting, Dr. John Smith died of dysentery on May 11th, 1877, the second of the party to fulfil Mackay's sombre prediction.

Arrival in Uganda.

A date ever to be remembered in the history of the Mission is June 26th, 1877, for on that day Lieut. Shergold Smith and the Rev. C. T. Wilson first set foot in Uganda.

They had started from Ukerewe, on the far side of the Lake, in the *Daisy*, on Monday, June 25th, leaving Mr. O'Neill behind. They tried to land at an unknown place on the way, but were driven off by a shower of stones and arrows from hostile Natives. One of the stones severely wounded Lieut. Shergold Smith in the left eye. As the other eye was almost useless, Lieut. Smith was rendered almost blind. An arrow pierced Mr. Wilson's arm, but without serious effects. The boat was pushed off and the party escaped.

No further mishap was encountered, and they reached Rubaga, the capital of Uganda, on the following Thursday. A deputation of

chiefs met them and conducted them to the capital, where, on the following Monday, they had an audience of the king.

Had they brought the Book?

They approached the reed-walled palace of the king through lines of soldiers in white. They found the king surrounded by chiefs in what Mr. Wilson describes as Turkish costume.

The king came forward and shook hands with them, and motioned them to two seats which had been placed for them.

Letters were read and translated by the lad Dallington Scopion, including one from the Committee of the Church Missionary Society to the king.

"At the first pause," wrote Lieut. Smith, "the king ordered a *feu de joie* to be fired, and a general rejoicing for the letter; but at the end, where it was said that it was the religion of Jesus Christ which was the foundation of England's greatness and happiness, and would be of his kingdom also, he half rose from his seat, called his head musician Tolé to him, and ordered a more vigorous rejoicing to be made, and desired the interpreter to tell us that this which we had heard and saw (for all the

assembly were bowing their heads and gently and noiselessly clapping their hands and saying *Nyanzig* five or six times) was for the name of Jesus."

After the public audience, a more private interview took place, which, in the light of the subsequent history of the Mission, may be regarded as unconsciously prophetic.

"After we had gone," writes Mr. Wilson, "the king sent a message to say that he had one word which he wanted to say to us, but was afraid to do so before the people in the morning. So about four o'clock we went up. . . . He said *he wanted to know if we had brought the book—the Bible.*"

They had indeed brought the Bible. Seldom has there been a mission more emphatically a mission of the Book.

CHAPTER II.

DESCRIPTIVE

The Country and the People.

WHAT was the country to which the missionaries had now come? Uganda is a sort of undulating plateau, some four thousand feet above the level of the sea, the great Lake on which it borders being of lower elevation by some hundreds of feet. There is so little general slope in the country that the hollows are usually swamps, from which the water cannot find an exit. With the exception of the malaria thus caused, the country is healthy. Black-water fever, the bane of tropical Africa, was unknown in Uganda until recent years. Until quite lately, no missionary has died of sickness in the country itself, though the south end of the Lake is unhealthy, and has cost many lives.

To the west the country rises towards the

huge mountain range of Ruwenzori, known to the ancients as the "Mountains of the Moon," about 20,000 feet high, which, with the lakes Albert and Albert Edward Nyanza, forms a natural barrier between Uganda and the Congo Free State. On the lower slopes of Ruwenzori is the kingdom of Toro, whose general elevation is much higher than that of Uganda. Bunyoro, to the north of Toro, borders on the Albert Nyanza, out of which a branch of the Nile flows, to be soon joined by another proceeding from the Victoria Nyanza. Bukedi and Busoga are large districts on the north and east; Koki and Nkole on the south-west. As Mount Ruwenzori is the great landmark on the west, so is Mount Elgon, beyond Busoga, on the north-east. The latter is an extinct volcano, not so high as Ruwenzori, and ascends by huge cliff-terraces. From Mount Elgon westwards the vegetation is luxuriant, and the land is often covered with forest.

The Baganda are a Bantu race, of intelligence and general capacity far beyond any other inhabitants of Central Africa. They lived until recently in houses made of reed on a framework of wood, with thatched roofs, and were clever in constructing quite large buildings,

like the "cathedral" in Mengo, on this plan. The common people wore flowing robes of cloth made from bark, and the chiefs a costume copied from that of Arab traders. Mackay found the Baganda apt pupils at the handicrafts he taught them, and Mr. Borup in more recent years has turned out capable printers, carpenters, brickmakers, and bricklayers. Sir H. H. Johnston, H.M. Special Commissioner, in his report published in 1901,* described the charms and courtesy of the Baganda of to-day, while he also pictured in lurid colours the bloodshed, the slave-raiding, the vice, and the degraded *lubare* worship (spirit-worship) of the old pagan Uganda. The horrible scenes of those days colour all the early narratives of both missionaries and explorers. Wanton murders, for no other reason than that it was the king's caprice, were constantly occurring. The king would order from time to time that the road-tracks should be watched, and all casual wayfarers seized and put to death. Mutilation was a common punishment for crime. Indescribable debauchery prevailed. The slave-trade was rampant. Mackay, for instance, in

* Issued as a State-paper, *Africa, No.* 7 (1901).

a letter to the *Times* in 1889, stated that 2,000 slaves were sold out of Uganda every year to Arab slavers, but that there was "tenfold greater loss of life and liberty in the countries raided on by the Baganda."

Little is known of the past history of Uganda, except that Suna, the father of M'tesa, was a great monarch, perhaps the creator of the kingdom as it afterwards became known to Europeans. Affinities of language and other indications point to the Baganda as an offshoot, as has been said, of the great Bantu race, whose best known type is the Zulu.

The government of Uganda, as it existed when first discovered, was on a feudal basis. The *kabaka*, or king, was supreme, and the people had a sort of superstitious reverence for him, even when he was personally unpopular. This explains the influence exerted by the tyrant Mwanga even after he was deposed. Surrounding the king was a circle of great chiefs, such as the *katikiro*, or prime minister; the *mujasi*, or chief executioner; the *gabunga*, or admiral (in charge of the fleet of canoes); the *mukwenda*, or second minister; the *sekibobo*, the *kangao*, &c. These again had petty chieftains under them, and below them were their followers. All

these were in a sense the aristocracy of the land. Below them were the Bakopi, or peasants, and Bahima, or herdsmen. In the neighbouring district of Nkole or Ankole, which is wholly pastoral, the Bahima are the predominant race.

The country was divided up into farms, or to use the more frequent but misleading term, "gardens," cultivated chiefly by the women. The chief food of the country was and is the banana, of which several varieties exist, and goat flesh. There was no need for severe labour. "You tickle the earth with a hoe and it laughs with a harvest" was and is true of Uganda, as of other tropical countries.

CHAPTER III.

THE FIRST WORKERS IN THE FIELD.

AFTER about a month at Rubaga, during which a mission-house was built by the king's order, Lieut. Smith returned to the south of the Lake to join Mr. O'Neill, and to bring up the rest of the stores.

It appears that the dhow referred to had not been completed, and that it was still in process of construction when Lieut. Smith returned. Lieut. Smith and Mr. O'Neill carefully surveyed the part of the Lake which was near Kagei, as well as some of the neighbouring rivers.

The Tragedy at Ukerewe.

When the dhow was finished, and they were almost ready to start, a sudden quarrel arose between Lukongeh, the king of Ukerewe, and Songoro, the Arab trader from whom the dhow was purchased. The king attacked him, and

he fled to the missionaries for protection. Lukongeh demanded his surrender. When the missionaries naturally refused to give him up, he attacked the missionaries' camp on December 7th, 1877, and killed the whole party except one or two Natives. It does not appear that their bodies were ever recovered for burial.

Thus the two leaders of the party, for O'Neill was second in command, were taken away at a stroke. It was the greatest blow that the Mission had yet received. The esteem in which Shergold Smith was then held may be judged by the fact that a marble bust of him was placed by some friend in the Church Missionary House. It stands in the lobby near the Library. But how few of those who pass by it give it a second glance or know anything of the man then so highly honoured!

Wilson Alone in Uganda.

The news reached the Rev. C. T. Wilson on the last day of the year. Hassani, an interpreter, brought the tidings in the *Daisy*. For some time past Mr. Wilson had been in difficulties for stores, and had not been well supplied by M'tesa even with food. Accordingly he went back in the *Daisy* to recover the stores, if

possible, and in the hope of meeting Mackay. In the latter he was disappointed, and he returned alone to Uganda towards the end of March.

Mackay had indeed started with two helpers, one of whom, named Tytherleigh, died on the way from a strain. Mackay reached the Lake on June 12th, 1878, but did not actually arrive in Uganda until November of that year. We should not omit to mention that another recruit named Penrose was killed by Arabs.

Early in February, 1879, a new party of C.M.S. missionaries came up the Nile, helped on its way by General Gordon, then Governor of the Soudan. It contained the Rev. G. Litchfield, Mr. (now Rev.) C. W. Pearson, and Mr. Felkin.

The Coming of the French Priests.

One other fact of this period should be remembered. On February 22nd, 1879, two years after the first arrival of Shergold Smith and Wilson on the Lake, a party of French Roman Catholic priests arrived in Uganda, sent by the famous Cardinal Lavigerie, of Algiers. The priests at once began to act in opposition to the English missionaries, and not only refused to join in the worship which

Mackay conducted at the king's court, but denounced him to the king. M'tesa was sorely perplexed. "Has every nation of white men another religion?" he asked.

The line thus taken by the French priests was continued, and was the origin of the severest troubles which have fallen upon the land and people of Uganda.

The Sham Envoys.

At the close of 1879, M'tesa sent to England, with the Rev. C. T. Wilson and Dr. Felkin, who were returning thither, three men of low degree, named Namkadi, Kataruba, and Sawaddu, as envoys and bearers of a letter to Queen Victoria. The three men were received by the C.M.S. Committee and by the Royal Geographical Society, and were otherwise made much of. On Mtesa's part this was either a piece of studied arrogance, flattering his own importance, or else a sort of practical joke. The men returned to Uganda in the summer of 1880, and their accounts of their adventures were ridiculed. Nothing came of this curious "embassy."

Mackay and the Reading Sheets.

We have described the beginning of the

Mission at some length, but must pass rapidly over some intervening years. Reinforcements came and invalids went home. One party which left England in 1882, contained amongst others the Rev. J. Hannington,* the Rev. R. P. Ashe, and the Rev. E. Cyril Gordon. At this first attempt Hannington was driven back by dysentery and almost lost his life. Ashe, and afterwards Gordon, reached Uganda.

The one name which runs all through the early period of the Mission is that of Alexander Mackay. Others came and went, but he was there throughout. It was a strange commentary on his speech to the Committee, that he alone of the early missionaries remained in the field. He exactly fulfilled the ideal sketched by Stanley in his letter to the *Daily Telegraph*. He could and did turn his hand to anything, and earned the respect of the wayward M'tesa by his resourcefulness and skill.

One mode of work to which he was led has set its mark upon the whole history of the Mission. After he had mastered the language he began to translate portions of Scripture into

* The whole story of this expedition forms a vivid part of the *Life of Bishop Hannington*, by the Rev. E. C Dawson.

it. He possessed a toy press and a small fount of type, which he was forced to supplement with type cut out by his own hand. With this imperfect material he began printing reading-sheets and small Scripture portions in Luganda, and also in Swahili, the *lingua franca* of the coast.

The famous "Mateka."

The *mateka*, or first reading-book, as now issued, begins with an alphabet and syllables, the Creed, the Lord's Prayer, and the Ten Commandments, and a selection of texts ("Certain words from the Book of God").* Circulated by tens of thousands, it has been a great power for good. The love of the people for reading when once the art was introduced has been fed by the Word of God, so that in no other country has the Bible itself played so important a part in evangelization. The adherents of Christianity were from the beginning of the Mission known as "Readers," and "reading" was the mark of one who had at

* It is published by the S.P.C.K. The price in England is 6*d.*, but the enormous cost of carriage to Uganda in the early days, when everything had to be carried on men's heads (£300 a ton), made it expensive in the country itself.

least begun to inquire about the Gospel. Before 1890 two or three of the Gospels had been translated, but the great translator did not arise until Mackay had passed away.

Sembera's Letter and Dumulira's Baptism.

The work of teaching, preaching, translating, and all kinds of manual labour went on. It was in October, 1881, that the firstfruits appeared. A lad named Sembera, who had been coming for instruction, too shy to say what he wanted, wrote a little letter and brought it himself for Mackay to read.

"Bwana* Mackay," he wrote, "Sembera has come with compliments and to give you great news. Will you baptize him, because he believes the words of Jesus Christ?"

Whilst Sembera and some others were being instructed for baptism, a story reached the missionaries which cheered while it saddened them. A young lad named Dumulira, who had begun to "read," fell ill. In his sickness, he begged a friend of his, a follower of the *lubare*, or spirit-worship, to fetch the missionaries to see him. The *lubare* lad refused, so Dumulira had no other voice but that of a Gospel which

* A title of respect, "Master."

had been lent to him. He grew worse, and felt he was dying. He begged the *lubare* lad to bring him some water and to sprinkle it over him, in the name of the Father, the Son, and the Holy Ghost. Thus was the first convert in Uganda baptized before his death by a Heathen.

On March 18th, 1882, the Rev. P. O'Flaherty, then with Mackay, baptized Sembera and four others. Sembera Mackay, as he was afterwards called, became a valued Christian leader. At Easter in the same year, Duta, a pupil of Mr. C. W. Pearson, was baptized by the Universities' Mission at Zanzibar. As the Rev. Henry Wright Duta he has become the leading native translator.

A little later a chief named Sebwato was baptized by the name of Nikodemo. Nikodemo Sebwato, like the other two, became a tower of strength to the Native Church. In October, 1883, twenty-one Baganda Christians were admitted to Holy Communion.

Mackay's Appeal to M'tesa.

While the work of teaching went on with much encouragement, the efforts of the missionaries to touch M'tesa's heart were in vain.

The story of an affecting scene, doubtless only one amongst many, was recorded at the time. Mackay was at the court, and had pleaded with the king to become a Christian:—

"M'tesa then began with his usual excuses.

"'There are these two religions,' he said. 'When Masudi reads his book, the Koran, you call it lies; when you read your book, Masudi calls it lies: which is true?'

"I left my seat, and going forward to the mat, I knelt on it, and in the most solemn manner I said, 'Oh, M'tesa, my friend, do not always repeat that excuse! When you and I stand before God at the great day of judgment, will you reply to Almighty God that you did not know what to believe because Masudi told you one thing and Mackay told you another? No, you have the New Testament; read there for yourself. God will judge you by that. There never was any one yet who looked for the truth there and did not find it.'" *

* *C.M. Intelligencer*, Sept., 1883, p. 550.

CHAPTER IV.

THE BLOOD OF THE MARTYRS.

IN October, 1884, M'tesa died. He passed away as he had lived—intellectually, perhaps, convinced of the truth of the Gospel, but in heart and life a Pagan. Throughout his reign the missionaries had endured many disappointments, but they enjoyed, on the whole, liberty to carry on their work.

Mwanga on the Throne.

They learned the value of his protection when his son Mwanga succeeded to the throne. Mwanga was a youth of eighteen when he became king. "A thoroughly bad man," is Sir H. H. Johnston's opinion of him. Fickle, vicious, cruel, treacherous, his character showed its bad points from the beginning. So long as he retained any power he was a baneful influence not only on the Mission, but on his country.

At the end of that year, 1884, the number of baptized Christians had increased to eighty-eight, and the missionaries in residence were Mackay, Ashe, and O'Flaherty.

Mwanga seems from the first to have listened to Arab and other Mohammedan advisers and the pagan chiefs, who induced him to believe that the white man would "eat up" the land. Thus fear, rather than religious hatred, though the latter no doubt had its influence, incited him to violence against the missionaries themselves and all who consorted with them. All the three missionaries were in frequent danger for their lives.

The First Martyrs.

The first outbreak occurred in January, 1885. Mackay had obtained the king's leave to go across the Lake, and was on his way to the shore when the Mujasi, one of the leading chiefs, with a large following, seized the lads who accompanied Mackay, on the pretence that they were attempting to leave the country. Appeals to the *Katikiro* (the Prime Minister) were roughly rejected, but some of the lads escaped. They told of the horrible fate of the rest. Seruwanga, Kakumba, and Mr. Ashe's

boy, Lugulama, were taken to a place outside the capital. To quote Mackay's journal for January 31st :—

"They reported that the three lads were then bound alive to a scaffolding, under which a fire was made, and they were *slowly burnt to death*. Mujasi and his men mocked them, and bade them pray now if Isa Masiya (Jesus Christ) would rescue them from his hands. The dear lads clung to their Faith, and in the fire they sang, '*Killa siku tunsifu*' (the hymn 'Daily, daily, sing the praises')."

The statement that the lads actually sang in the flames is uncorroborated and cannot be depended upon. It is more probable that the lads sang on the way to the place of execution.

The first Church Council.

The missionaries now began to make preparations in view of the likelihood of their being forced to leave the country. They chose half a dozen "of the more staid and advanced men," of respectable standing among their fellows, to be leaders or elders and to conduct services at various centres. This simple "Church Council" was the germ of the remarkable organization of later years.

The little printing press was set to work, and 1,000 copies of some Church prayers, texts, and hymns were struck off and circulated.

The number of readers increased in spite of the peril, and included even some of the Mujasi's men.

"One of these," wrote Mackay, "was so impressed by the behaviour of our dear boys under torture of knife and fire that he has determined to pray also." By the end of May twenty more had been baptized.

About this period the king became friendly for a time, saw Mackay in private, and gave the missionaries presents. The work went on apace.

The White Man who had Lost a Thumb.

A few months later the king grew alarmed at the prospect of a German "invasion," and rumours of white men who were approaching Uganda by the north end of the Victoria Nyanza became frequent. Towards the end of October the rumours took definite shape. A tall middle-aged man who had lost a thumb, accompanied by a youth, was said to be approaching Busoga, and the king had ordered

them to be seized, and was determined to kill the man. By this the missionaries felt sure that the older white man was their Bishop,* and waited in sickening suspense for the issue, being themselves in extreme danger of their lives. On October 30th Mackay wrote in his journal:—

"After dark, Ismail came to tell us that messengers had returned from Busoga with the tidings that the white men had been killed, with all their porters. . . . Oh, night of sorrow! What unheard-of deed of blood!"

How had this come about?

The Journey of the First Bishop.

We have already mentioned that the Rev. James Hannington was a member of a party that went forth in 1882, and was driven back by fever. He returned to England, where he gradually recovered his health. Then he was offered and accepted the arduous post of Bishop of Eastern Equatorial Africa. He was consecrated on June 24th, 1884, and sailed in the following October. After visiting the coast

* It turned out that there was no second white man. The Bishop's cook, Pinto, was taken for one by the Natives.

stations he set out for Uganda on July 22nd, 1885.

The route through Zanzibar, Saadani, and Chigogo to the south end of the Lake had by this time become thoroughly well known, but it involved journeying through very unhealthy country infested with black-mailing chiefs, and it necessitated a dangerous voyage across the Victoria Nyanza in boats or native canoes in order to reach Uganda. Krapf had long before suggested a more northerly route, so as to reach Uganda direct, and the travels of Mr. Joseph Thomson among the savage Masai, a tribe of fierce nomads, through whose country the route lay, had made the district better known.

The northern route obviated most of the objectionable features of the southern one, but the Masai were supposed to be as a lion in the path. Bishop Hannington was thought to be fool-hardy for attempting to pass through their country.

The supposed dangers of the route did not outweigh its advantages in Bishop Hannington's eyes. He took with him the Rev. William H. Jones, an African whom he had just ordained deacon. All the anticipated dangers of the

journey were safely passed, and Hannington's real peril was one which could not have been foreseen.

King Mwanga gave heed to the Arab traders, who suggested that this white man was coming by "the back door" into Uganda, in order to "eat up the land," and so played upon the king's fears that he ordered the traveller to be arrested as soon as he arrived within the territory of Uganda. Unaware of this new danger, Hannington had pushed on ahead of the rest of the caravan with a small party, and at length saw from a hill the waters of the Nile, as it leaves the Victoria Nyanza, "about half-an-hour's distance" in front of him. Before he could reach it, he was suddenly seized by some men who had followed him. He was thrust into a hut, and kept a close prisoner. His porters, forty-six in number, were captured with him, but were allowed more liberty. His captor was Luba, a chief of Southern Busoga, under the suzerainty of Uganda.

Messengers were sent to Mwanga for further orders. Meanwhile the imprisoned Bishop, racked with fever, passed his days in prayer and study of his Bible, and writing. His diary, marvellously recovered by Mackay a few weeks

afterwards, contains entries right up to the very last.

The Martyred Bishop.

The news which reached Mackay and the other Uganda missionaries bore the stamp of truth, and was, in fact, of a kind which no Native could have invented. According to these rumours, so Mackay noted at the time:—

"They kept him aloof from his men and his goods, but allowed him his bedding and his Bible and one or two other books. He occupied his time in writing much. When they were about to kill him, he bade them tell the king that he had purchased the road to Buganda with his life, and that he died for the Baganda."

The messengers returned from Mwanga with orders that the white man was to be put to death. He was led out with his porters, and speared to death.

The Ichabod Flag.

Four of the porters escaped, and carried back the news to the rest of the caravan, which was waiting, under Mr. Jones's leadership, a few days' journey behind. Mr. Jones lingered on the spot for a time, hoping against

hope, and then reluctantly guided the caravan back again. They passed in safety through the dreaded Masai country, and thus once more demonstrated the value of the route.

It was a melancholy procession which made its way at length to the mission stations on the coast. At its head was carried a mournful flag of blue trade-cloth, which bore in white letters the word "ICHABOD." *

Their sorrow made the inscription natural to those Africans, but never was motto more mistaken. Indeed, "the glory" had not departed. Hannington did more for Africa by his death than in his life. Within a few weeks after the news came to England, fifty men had offered themselves to the Society for service in the mission-field; and Hannington's name has continued ever since to be an inspiration to many.

* This flag is preserved—a sacred relic—in the Church Missionary House, Salisbury Square.

CHAPTER V.

TIMES OF PERSECUTION.

AFTER the murder of Bishop Hannington, Mwanga was for a time in dread lest the white men on the coast should take vengeance, but was soon emboldened to go on in his career of crime. The three missionaries, Mackay, O'Flaherty, and Ashe, were in frequent danger of their lives. For instance, on one occasion he sent for Mackay. Before Mackay obeyed, the missionaries knelt in prayer.

Braving the Anger of the King.

"Very humble," wrote Mr. Ashe, speaking of Mackay, "very weak, very childlike he was on his knees before God; very bold, very strong, very manly afterwards, as he bore for nearly three hours the brow-beating and bullying of Mwanga and his chiefs."

The king tried by threats and promises to

find out how they had discovered the Bishop's murder. "What if I kill you?" Mwanga cried. "What could Queeni (Queen Victoria) do? What could she or all Europe do?"

The Roman Catholic, Père Lourdel, was present, and attempted to speak. "If I killed them," interrupted the king angrily, "should I spare you?"

However, for that time he let them go, though repeatedly afterwards he tried by secret plots to compass their deaths. Probably Mackay's great mechanical ingenuity, which the king found useful to himself, had much to do with the safety of the missionaries, Roman Catholic as well as Protestant.

The first sheet of St. Matthew's Gospel.

In this period of strain, within a fortnight after the Bishop's murder, the first sheet of the Gospel of St. Matthew was printed and circulated among the converts. The exact date is worth recording: it was November 13th, 1885. "Times of peril were always printing times," Mackay used to say. "Every proof-sheet," he wrote, "we distribute several copies of among our people, and have their corrections and emendations before going to press. They take

a deep interest in the work in this way, and are proud to have *their own* Gospel."

The Great Persecution.

On November 15th, 1885, the king's head page, named Balikudembe Mukasa, a "reader," first with Mackay and afterwards with the Roman Catholics, was ordered to be burnt alive, but the Katikiro killed him before throwing his body to the fire. A young chief, named Apolo Kagwa, was terribly ill-used by the king, but not killed. In later days this lad became himself the Katikiro or Prime Minister.

This outbreak was followed by a lull, but throughout this period the Christians assembled more or less in secret.

In the following May the king's fury broke out again against all who were known or suspected to be "readers," and some fifty or sixty of the converts were tortured and put to death.

Thirty-two Burnt Alive together.

Mackay's own account of its beginning, dated June 26th, 1886, is as follows:—

"It is now a full month since the bloody persecution of Native Christians began. Those who were at the capital, and best known, were of course first arrested. About a dozen were

butchered at once. Several were mutilated (Asiatic manner) afterwards; many were speared or otherwise killed in the endeavour to capture them in various parts of the country; while thirty-two were burnt alive in one huge pyre, after having been kept prisoners over a week. Let some of our friends at home fancy themselves exchanging places with us, and see their friends with whom they yesterday talked and ate, and prayed, to-day ruthlessly seized and hacked to pieces almost before their eyes, and their members left lying to decay by the roadside so as to produce an abominable stench for days."

Roberto's Horrible Death.

"At this moment I recall vividly the voice and face of a man who came here almost daily. Several voyages he made with me in the boat, to and from Msalala. He was further a member of our Native Church Council. The executioners suddenly appeared before his house to arrest him, but were afraid to enter. At the time he was engaged in holding prayers with several lads. These bolted through the thin reed wall of the house and escaped. One alone remained with him.

"'Do not be afraid that I will shoot you,' cried the Christian; 'come in and take me.'

"They bound him and took him, as also the friend with him, before the king.

"'Do you read?'

"'Yes.'

"'Take him and roast him,' was the summary sentence.

"The two were condemned, but one bought himself off by getting his friends to pay a woman and a cow. Roberto was kept a few days in the stocks, and then an arm cut off and roasted before his eyes. Next a leg was severed, and that also burnt. How much further the torture went I do not know; I only know that what was left of the man was committed also to the flames.

"After the massacre the head-executioner reported to the king that he had never killed men who showed such fortitude and endurance, and that they had prayed aloud to God in the fire. This caused merriment in the court, the king remarking that 'God did not rescue them from his power.'"

It is, of course, impossible to calculate the numbers of the martyrs who perished in the great persecution, but they were computed to

have been at least 200—not all baptized Christians, but adherents of the C.M.S. or Roman Catholic Missions. To them must be added a still larger multitude who suffered wounds, mutilation, or banishment for their faith.

Dr. Junker, the famous German traveller, arrived in Uganda at this period from Bunyoro, and told the missionaries of the wholesale bloodshed which he had noticed on the way. It was with difficulty that Mackay induced the king to allow Dr. Junker to depart in the mission-boat *Eleanor*.

The Christians in Hiding.

The majority of the Christians fled into hiding-places, as the persecuted Christians of Madagascar had done. The missionaries sent out a letter of encouragement to them, addressed to "People of Jesus who are in Uganda." "Our beloved brethren," it ran, "do not deny our Lord Jesus, and He will not deny you on that great day when He shall come with glory. Remember the words of our Saviour, how He told His disciples not to fear men, who are only able to kill the body." The letter quoted 1 Pet. iv. 12—19, words which

convey a very real and direct message to men in daily danger.

From time to time visitors came to the missionaries under the cover of night, sometimes converts whom they feared had been slain, sometimes new inquirers brought in by the influence of the heroic deaths they had witnessed. More than once the Sacrament of Baptism was thus administered, and the words of reception acquired an added force: "In token that hereafter you shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto your life's end."

The news of the persecution had by this time reached the outer world, and roused the deepest sympathy. In Tinnevelly the Indian converts collected £80, and sent it to the relief of their suffering brethren in Uganda.

Mackay alone in Uganda.

The missionaries at length felt that their presence in the country was a danger rather than a help to the converts, and sought to withdraw. After many insults, Mwanga permitted

Mr. Ashe to go, but insisted on keeping Mackay, not only because he was so useful, but because he looked upon him as a hostage against the possible vengeance of the white man.

From August, 1886, until July, 1887, Mackay was alone in Uganda, translating the Scriptures, comforting the Christians, and doing all he could to appease the king. In the midst of this troublous time the translation of the Gospel of St. Matthew was finished, with the aid of the Baganda converts, as already described.

The king's anger became gradually disregarded, so that some of the converts were able to gather round Mackay again. A significant and touching allusion occurs in a letter of Mackay's, written in January, 1887 :—

"For a couple of months after you left I was having a regular houseful of strangers every evening. The tin of petroleum arrived just in time, as by it I could make a respectable light, and the library became a night-school. Late, late, often very late, we wound up, and I was often more than exhausted—reading, teaching, drugging, &c. By day I got, off and on, some translation done."

In another letter, on March 6th, he wrote:—

"By the grace of our loving Lord I am still in the body. . . . Since receiving the mail . . . I have had the consciousness forced upon me that our very existence here is mightily due to the prayers of you and of all the children of God in Europe."

It is interesting to note that one of the young chiefs who were in danger at this time, and escaped with life, was Mika Sematimba, who afterwards visited England.

Mackay Expelled.

In July, 1887, King Mwanga, who had all along been much influenced by the advice of Arab slave-traders, was counselled by them to send Mackay away out of the country. This was done, but the king required that another missionary should be sent to take Mackay's place, and asked for the Rev. Cyril Gordon, who was then at the south end of the Lake, on account of his name. The request was another proof of the magical power of General Gordon's influence; for Mr. Gordon was merely a namesake of the General, and Khartoum is nearly a thousand miles away from Uganda. Mr. Gordon accordingly went in August, 1887, and

was alone until April, 1888, when he was joined by the Rev. R. H. Walker.

The Second Bishop and His End.

We must go back a little, in order to pick up some dropped threads. The death of Bishop Hannington did not deter the C.M.S. Committee from seeking again for a Bishop to be at the head of its East Africa Missions.

The second Bishop was found in an unexpected quarter. A graduate of Trinity College, Cambridge, had gone out as a missionary to India, and had shown such administrative capacity that he was made secretary of the Bengal Mission. In that important position he had yearned for the life of a simple evangelist, and had obtained leave to lay aside his office in order to become an itinerant missionary among the Gônds of Central India.

He had not been many months in this congenial labour when the news of Bishop Hannington's death reached England. Keen eyes had noted the rare combination of qualities in Henry Perrott Parker, and so he was summoned home from his beloved Gônds to become the second Bishop of

Eastern Equatorial Africa. He was consecrated in September, 1886, and shortly afterwards sailed for Africa.

After visiting the coast stations, Bishop Parker journeyed up to the south end of the Lake, by the southern route, calling at the Usagara stations on the way. Mr. Blackburn was with him. Mr. Douglas Hooper, Mr. Deekes, Mr. Ashe, and Mr. Walker were also in the neighbourhood of the Lake. Mackay had recently arrived, having been replaced in Uganda by Mr. Gordon. The mission station at Msalala, which had been for years the depôt for Uganda, had to be abandoned on account of the exactions of the local chiefs, and the stores were removed to Usambiro. Together with Mr. Blackburn, the Bishop made an exploring expedition along the great inlet known as Speke Gulf, and selected Nassa as a site for a mission station, which was occupied by Messrs. Hooper and Deekes. In the midst of such labours, first Mr. Blackburn and then the Bishop were struck down with fever.

The Annual Meeting of the Church Missionary Society in May, 1888, was thrilled when the Rev. F. E. Wigram, then Hon. Clerical

Secretary, read out in Exeter Hall a telegram just received from Uganda:—

"Blackburn dead, ill ten days. Bishop Parker dead, ten days later; same sickness, ill one day."

Short as had been his course, he was already beloved and honoured by all the workers in the Mission. Thus the second Bishop laid down his life without reaching Uganda.

CHAPTER VI.

MWANGA DETHRONED AND RESTORED AGAIN.

WHEN Mr. Walker reached Uganda, as previously mentioned, he was received by the king in great state, and hopes were entertained that a change had come for the better. The king soon disappointed them. He conceived a diabolical plot to get rid of all the principal "readers," both Christian and Mohammedan, about his court. They were to be decoyed on to a small island on the Lake and there left to starve. The plot leaked out, and the "readers" declined to fall into the trap laid for them. They, in their turn, began to plot against Mwanga, and with most momentous consequences.

A Telegram in "The Times."

On January 11th, 1889, an alarming telegram

from Zanzibar appeared in the second edition of the *Times* :—

"A bloody revolution," it began, "has broken out in Uganda, resulting in the overthrow and expulsion of Mwanga, the destruction of the English and French Missions, and the establishment of the temporary supremacy of Mohammedan as opposed to Christian influence."

It is not necessary to quote more, since we are able to correct and expand its statements in the light of later knowledge. The news made an immediate sensation in England,* and caused the outpouring of much prayer on behalf of the Mission. The facts were as follows.

The Christian and Mohammedan "readers," discovering a plot by Mwanga against them, had gathered an army and entered the capital on August 1st, 1888, by two different roads, the Mohammedans bringing with them an older son of M'tesa, named Kiwewa, as king. Mwanga escaped with his women and his

* A quarto pamphlet, *The Story of the Uganda Mission*, was planned in the Editorial Department at Salisbury Square on the following day, and was circulated far and wide. The bookstalls alone took 5,000 copies.

pages, and got off by canoe to Magu, on the shores of Speke Gulf, where Arab slave-traders kept him virtually prisoner.

Meanwhile the insurgents distributed the chief offices amongst the leaders of all parties, Apolo Kagwa, for instance, becoming Mukwenda. It was a bloodless revolution. Liberty of worship was proclaimed, and for a time the Baganda came about the mission station "like swarms of bees."

The Mohammedans in Power.

The Arabs and the Mohammedan Baganda, however, were dissatisfied, and began to plot the overthrow of their Christian allies. It is curious that they got up a story that the Christians proposed to place a woman on the throne, so as to make Uganda like England, in having a queen. Never, perhaps, was the far-reaching fame of Queen Victoria more unexpectedly illustrated.

Six weeks after the first revolution, on October 12th, the Christians were suddenly attacked and driven off with much loss, fleeing for refuge to Nkole. The victorious Mohammedans proceeded to attack the mission stations, both French and English.

Mr. Gordon and Mr. Walker were dressing the wounds of some of the fugitives, when they were summoned to the king's enclosure, and were thrust with the two French priests, MM. Lavinhac and Lourdel, into a miserable hut, full of vermin. The Frenchmen had some food and blankets, which they generously shared with the Englishmen.

The Adventurous Voyage in the "Eleanor."

Some days of anxiety passed by, during which the prisoners were taken back to their respective stations, and made to look on while everything was either stolen or destroyed. Then they were robbed of nearly everything they had on them, and the whole party of both Missions, thirty-nine souls in all, including twenty Natives from the French Mission, were put on board the C.M.S. mission boat, the *Eleanor*, and sent away. "We do not want to see a white teacher back in Uganda," was the parting message of their enemies, "until we have converted the whole of Uganda to the Mohammedan faith."

The English and the French priests owed much to each other on this adventurous journey. They had a little food on board, and some shell money. After they had gone a day or two's

journey, and were leaving an island at which they had called for food, a sudden blow struck the boat so violently that two large holes were made in the bottom, and she began to fill. It was a hippopotamus that had struck the *Eleanor*. The Europeans swam to land, and, getting out the one canoe on the island, went back to the rescue of their companions, who were hanging on to the wreck. All were saved except five, and some of the goods were recovered.

One of the Frenchmen was supposed to be a carpenter, but gave up the job of mending the hole to Mr. Walker when he found there were no proper tools. By means of a piece of board, cut with a spokeshave, Mr. Walker plugged the leak, and some untwisted rope, soaked in dripping, served to caulk it. On the third day the party, now reduced to thirty-four, ventured forth again, and for seventeen days coasted along the Lake in this frail vessel, moving on slowly by day, and camping every night, until they reached the Frenchmen's house at Ukumbi, on the south-east of the Lake, where they were kindly received. Another day's journey brought the Englishmen to Mackay's station at Usambiro.

The Christians in Nkole.

At the beginning of 1889 the position may be summed up as follows. The bulk of the Christians were exiles or refugees in the country of Nkole, to the number of about a thousand, and were led by Nikodemo Sebwato, Mika Sematimba, and others. The Mohammedans in Uganda had already deposed and murdered their puppet king, Kiwewa, and had placed Kilema, another son of M'tesa, on the throne. This last change had not been effected without a conflict, in which several chiefs who were bitter enemies of Christians were killed. As for Mackay at Usambiro, he was translating and printing and teaching, and filled in his time with the construction of a steam-launch, destined never to be finished, in which he hoped to navigate the Victoria Nyanza.

Later in the year, Mr. H. M. Stanley, on his way back from the rescue of Emin Pasha, came upon the Christians in Nkole, and afterwards stayed for a while with Mackay at Usambiro. He was impressed by the steadfast sincerity of the Christians, but his warmest admiration was reserved for Mackay. He described both experiences in his book, *In Darkest Africa*,* and

* Vol. ii. pp. 350, 387.

before a meeting of the C.M.S. Committee, on his return home.*

Mwanga brought back by the Christians.

Early in the year 1889 Mwanga had made an attempt to regain the throne, but only succeeded in establishing himself on one of the islands. He then made overtures to the Christians, who, after coming to Mackay for consultation, joined forces with the king they had helped to depose. Mwanga also sent to ask for teachers, in response to which Mr. Gordon and Mr. Walker went to him. The Protestant force was placed under the command of Apolo Kagwa, who when the king's army re-entered the capital, was made Katikiro; for the forces were victorious, and by a bewildering reversal of affairs, Mwanga was set on the throne again by the very men whom he had persecuted and driven out.

* *C.M. Intelligencer* for August, 1889.

CHAPTER VII.

THE BEGINNING OF A NEW ERA.

WHILE Mwanga was still on the island of Bulingugwe, assistance had been asked from Mr. Jackson, of the Imperial British East Africa Company, then in Kavirondo, to the north-east of the Lake. This Company had been formed for the development of trade with East Africa, but included men like the late Sir William Mackinnon, Mr. Douglas Mackenzie, and others, who were content "to take their dividends out in philanthropy." They did much for the liberation of the slave, encouraged Missions, and, speaking generally, conducted themselves as high-minded British merchant-venturers. Mr. Jackson sent Mwanga one of the Company's flags, which he accepted, and thereby placed himself under the protection of the Company, though it is by no means certain that he fully understood the import of his action.

A little later, Dr. Karl Peters, a German explorer, whose high-handed proceedings on the coast had done much to alarm the native mind against the white man, arrived at Mengo, and induced Mwanga to sign an agreement with him. Dr. Peters was supported by the French priests, whose national antipathy to Germany was overcome by their hostility to Protestantism.

An Overruled Treaty.

The Protestant chiefs objected to the treaty, considering that the king was pledged to the Company, but so much dissension arose that the English missionaries begged them not to hold out. The schemes of Dr. Peters were, in the end, overruled from Europe. The partition of Africa between the great European Powers had begun, and the delimitation arranged by the British and German Governments, while allowing Germany access to the southern end of the Victoria Nyanza, placed the whole of the northern side, including Uganda, within the British sphere of influence.

The Death of Mackay.

Meanwhile, news had arrived in England which all felt to be a crushing blow. On February 8th, 1890, Mackay died of fever, in the

midst of his labours at Usambiro. In the previous autumn, when Stanley saw him there, Mackay was described as "a gentleman of small stature, with a rich brown beard and brown hair," and looking so well that he seemed to have newly arrived from England. He had, in fact, been in Africa since the spring of 1876.

The present rapid sketch of the Mission can scarcely have made it clear what a tower of strength he had become. The young Scotch engineer, for whom it seemed at one time that the mission-field had no place, had become almost another Livingstone. His versatile mechanical genius, his linguistic powers, his evangelistic zeal, his constancy of purpose, his wise leadership, had made his influence felt in all the Lake region.

With all his labours—which seem more than any one man could accomplish—he retained a love of books. "*Allah ho Akbar!*" said Hassan, his Zanzibari head-man, to Stanley, "Books? Mackay has thousands of books; in the dining-room, bedroom, the church, everywhere. Books! Ah, loads upon loads of them!" His articles in the Church Missionary Society's magazines, and elsewhere,

showed that he was not only a missionary statesman, with a large outlook upon African problems, but contrived to keep abreast of affairs at home.

The devoted spirit of the man was shown in the beginning by that speech in the Committee Room which we have already quoted. It was no mere outburst of the moment, but a spirit which burnt in his heart to the end. When it was known that he had been driven out of Uganda, a personal friend at Salisbury Square urged upon him that now was the time for him to come home and help to get men to re-inforce the Mission. "But what is this you write," he replied—"'Come home'? Surely now, in our terrible dearth of workers, it is not the time for any one to desert his post. Send us only our first twenty men, and I may be tempted to come to help you to find the second twenty."

His Last Message.

So in his last public message, written only five weeks before his death, which appeared in the *C.M. Gleaner* for June, 1890, he wrote of the new prospects in Uganda:—

"You sons of England, here is a field for your energies. . . . You men of God who have

resolved to devote your lives to the cure of the souls of men, here is the proper field for you. It is not to win numbers to a Church, but to win men to the Saviour. . . . 'God is a Spirit,' and let him who believes that throw up every other consideration and come forth to teach these people to worship Him in spirit and in truth."

We cannot wonder that the news of his death seemed to be a crushing blow to the Mission. Men could not peer into the future and see that among the recruits who landed at Mombasa in that very month (February, 1890) along with the Bishop was another layman, whose gifts, of a type very dissimilar from those of Mackay, were to make him a leader of men, worthy to take up the mantle that had fallen from the shoulders of the dead pioneer. That layman was soon recognized by his brethren as one worthy to exercise the highest influence in the Mission.

A Famous Valedictory Meeting.

While the changes sketched above were following each other in Uganda, the preparation for the new order of things was taking place in England. Mr. Ashe and Mr. Douglas Hooper were at home to tell of what they knew, and to

interpret the force and meaning of the news which trickled down from the interior to Mombasa, and thence to England. Mackay's letters home were read with eager interest. A small band of Cambridge men were led to offer themselves through the uncompromising earnestness of Douglas Hooper. Their names were G. L. Pilkington, G. K. Baskerville, and J. D. M. Cotter.

It happened that about the same period Graham Wilmot Brooke and J. A. Robinson were electrifying the Church Missionary Society's constituency by their plans for renouncing the protection of their British citizenship, and carrying the Gospel into Hausaland with all the risks of native converts. A great farewell meeting was held for their party on January 20th, 1890, and with them were joined the less conspicuous group that was destined for East Africa. Exeter Hall was taken for the C.M.S. Valedictory gathering for the first time, and it was densely crowded. The present Bishop of Durham, then Principal of Ridley Hall, headed a solid phalanx of sixty undergraduates from Cambridge, who travelled up to London in order to bid farewell to their comrades. It is not to be denied that the

dominating personality of Graham Wilmot Brooke to a great extent dwarfed the rest, and the Hausaland scheme loomed largest in the public eye. Yet among the less conspicuous group of Uganda missionaries was one at least whose life-work would rank amongst the highest.

Three days later Douglas Hooper and his party sailed for East Africa, where they were to wait on the coast until the way became clear for advance. It must be remembered that news from the interior travelled very slowly then, and not till four months after their arrival in Africa did they learn that it was possible to advance. During that period of waiting, G. L. Pilkington gave promise of his future linguistic powers by obtaining a rapid acquaintance with Swahili and other coast languages.

PROCESSION AT QUEEN VICTORIA MEMORIAL SERVICE, MENGO.

(Baganda clergymen, with Bishop Tucker and Archdeacon Walker, leading the procession.)

KING DAUDI AND PRINCIPAL CHIEFS.

The two men wearing medals are the Protestant Regents—the Katikiro (on our right) and Zakaria Kisingiri; the youth in a fancy coat is the Mohammedan Prince, cousin of the King; the man wearing a sash is Prince Mbogo, head of the Mohammedan Baganda.)

CHAPTER VIII.

THE NEW BISHOP.

MEANWHILE the Rev. Alfred R. Tucker, Curate of St. Nicholas's, Durham, an Oxford man, an artist, and an athlete, had offered himself to the C.M.S. for East Africa, and was soon seen to possess the qualities which go to make a leader. The Committee accordingly invited him to become the head of the party which was waiting on the coast, and the Archbishop of Canterbury appointed him to be Bishop of Eastern Equatorial Africa. Bishop Tucker was consecrated on April 25th, 1890, exactly fourteen years after the solemn farewell to the first Uganda party, and sailed the same evening for his new diocese.

He was greeted on his arrival with the melancholy news that Mr. Cotter had died of fever the day before. Some days previously, when Cotter was first seized, Douglas Hooper telegraphed asking for reinforcements to be sent "by the French mail." The telegram arrived

during the C.M.S. Anniversary. For the second time in the story of the Uganda Mission the Anniversary was broken in upon by momentous news. There are doubtless many besides the present writer who remember the Rev. F. E. Wigram stepping forward during the annual service at St. Bride's Church, telegram in hand, and appealing for recruits.

The Appeal of a Telegram.

Such appeals from dangerous fields never fail to find a response. To be in time the men were bound to start that week. Yet, short as the time was, nine offers came, from amongst which four men were chosen—Mr. J. W. Hill, of Cambridge; Messrs. J. W. Dunn and J. V. Dermott, both Islington students ready for ordination; and Mr. F. C. Smith. On the following Saturday they all left for Marseilles, and they arrived in time to accompany the Bishop on his journey from Zanzibar to the Lake.

The tale of losses was not yet complete. In July the Bishop was at Saadani, on the mainland, ready to go forward, when Mr. Hill died. When the weary four months' tramp to the Lake was over, and Usambiro had been reached,

Mr. Hunt, an official of the British East Africa Company, who had given up his post to join the missionary party and accompanied them on the journey inland, was taken ill and died. Lastly, while the Mission party were waiting at Usambiro for the means of crossing the Lake, Mr. Dunn was struck down with fever, and died on November 20th.

The rest of the party suffered terribly from fever, but were revived by the twenty-three days' sail across the Lake to Uganda. Not until December 27th, 1890, did the Bishop, with four companions, set foot upon the soil of Uganda.

We have no space to record the incidents of that disastrous five months' journey. One fact may be noted; by the time he reached Uganda, Mr. Pilkington had already acquired a working knowledge of Luganda, chiefly by persistently questioning the porters *en route*, and was able, as soon as he landed in the country, to set about preparing candidates for confirmation.

A Bishop at last Reaches Uganda.

The Bishop found an "abundant entrance" in Uganda. The Christians had built a large reed church, begun in the preceding March, and opened on Trinity Sunday, 1890. Not so

large as its successors, it was a wonderful building for the native architects to erect, for it was eighty-one feet long by twenty-four broad. It was thronged daily by worshippers and learners. Some three hundred converts had been baptized.

Bible translation had been carried forward by the Rev. E. C. Gordon, with the assistance of Henry Wright Duta and Sembera Mackay, so that St. Mark's and St. John's Gospels were nearly ready, besides parts of the Prayer-Book.

The members of the Native Church Council were active in arranging for the instruction of inquirers. This institution, started by Mackay in the midst of Mwanga's persecutions, as a means of preserving the infant Church, proved to be the germ of that Church self-government and the instrument of that Church self-support in which we rejoice to-day.

Four weeks fully occupied.

On the day after his arrival, Bishop Tucker preached by interpretation in the great church to a thousand worshippers, among whom was the Katikiro, or prime minister, and has left on record his emotion at the sight of their devout and earnest demeanour.

The Bishop had brought up with him a stock of Swahili New Testaments, which were eagerly bought up at the price of a three months' wage by those who understood that language. He confirmed seventy candidates; admitted Mr. Gordon and Mr. Baskerville to priests' orders on January 18th, 1891; carried on negotiations with the Roman Catholic missionaries with regard to matters in dispute; arranged for Mr. Walker to visit Budu and Mr. Gordon Busoga; set apart six Baganda as lay evangelists; and then, on January 22nd, left Uganda again for the coast. All that he could do for the time was done, and the brethren felt with him that the wisest course was for him to seek in England a further supply of helpers to seize the vast opportunities which were unfolding themselves. He took with him the Rev. Douglas Hooper, so that the Revs. R. H. Walker, E. Cyril Gordon, and G. K. Baskerville, with Messrs. G. L. Pilkington and F. C. Smith, were left behind.

The Six Lay Evangelists.

The six men who had been set apart as lay evangelists were remarkable men. Henry Wright Duta, Sembera Mackay, and Mika

Sematimba all refused chieftainships in order that they might give themselves to teaching and evangelizing their fellow-countrymen.

Henry Wright Duta had been one of the first inquirers. He was sent out of Uganda in 1881 as a punishment for "reading," but was allowed to go down to the coast with Mr. Pearson, who arranged for him to be taught in the school of the Universities' Mission at Zanzibar. Duta remained some time, and was baptized there in 1882. There, too, he met Mika Sematimba, who came down to the coast with a caravan somewhat later. Mika was then an inquirer of the Roman Catholic Mission, but learned from Duta that the Protestants taught their followers how to read. Accordingly, when he returned Mika attached himself to the English missionaries. Duta, it should be mentioned, was Hannington's "boy" when he went up country for the first time. Sembera Mackay, originally a slave from Busoga, had been the first to come forward for baptism, shyly putting into Mr. Mackay's hand a note written by himself (see page 27).

These three, with Zakaria Kizito, became the leaders of the Christians during the times of persecution, and some of their doings have

been recorded already. Zakaria was the man who led the band of Christians which so impressed Mr. H. M. Stanley when he passed through Nkole. The other two, Paulo Bakunga and Yohana Muyira, were less prominent. Henry Wright Duta, Zakaria Kizito, and Yohana Muyira were afterwards ordained, and are still (1903) borne on the list of the Baganda clergy. Sembera, best esteemed and beloved of them all, was killed in the wars less than two years afterwards.

CHAPTER IX.

THE OUTBREAK OF A FRESH STORM.

WE have seen that in times of danger the Protestant and Roman Catholic missionaries in Uganda could and did render each other many kind offices, and their personal relations were generally friendly.

In their work it was very different. It will be remembered that from the very first the priests who entered Uganda nearly two years after the C.M.S. missionaries assumed an antagonistic attitude towards the latter, opposing Mackay even in the presence of the king. Dr. R. N. Cust has told the public how he made a special journey to Algiers to see Cardinal Lavigerie, whose "White Fathers" the first priests were, and pleaded with him not to introduce religious strife into the country, but to transfer his missionaries to some untouched portion of the vast heathen lands around.

Such, however, is not Rome's policy, and the appeal was in vain.

The Ba-Fransa and the Ba-Inglesa.

There was another element of discord. The priests were Frenchmen, and French missionaries continually display a tendency to political intrigue in favour of their own country. France in turn poses as the champion of Roman Catholic Missions in general. If any evidence of this statement is required, the history of the troubles in China in 1901 will supply it in abundance. In Uganda the followers of the French priests formed a French party, "Ba-Fransa," as they were called; while by contrast the adherents of the Protestant Mission were called the "Ba-Inglesa," the English party. The hostility of the priests to the English was such as to make them side with the German, Dr. Peters, rather than that the English Company should possess the country. It is well to remember the strong political colour which these names show, because the internal strife which broke out in Uganda has been assumed to be entirely religious, and the English missionaries have been ignorantly charged with being the aggressors.*

* Sir Fredk. Lugard says in his little book *The Story*

It may be confidently stated that whereas the French fathers continually interfered to further the interests of their party, the C.M.S. missionaries, as a whole, stood aloof from political action, contenting themselves with their own spiritual work.

The officers of the Company, Captain (now Sir Frederick) Lugard and others, tried to act impartially, and distributed chieftainships and provinces to the best of their ability.

During the whole of 1891 the country was, as it were, on the edge of a volcano. The animosity between the rival parties was with difficulty restrained,* particularly since the tenure of the Company was not thought to be very secure. The experiences of the missionaries, who lived daily with their lives in their hands, can be imagined. Had it been quite certain that the Company would continue to

of the Uganda Protectorate (p. 107) that he brought about the change of name from English and French to Protestant and Roman Catholic; no doubt with a view to avoiding political complications.

* The wisdom of Mackay's advice from Usambiro, dissuading the Protestant Baganda from joining forces with the Roman Catholics and urging independent action, was abundantly vindicated. See Ham Mukasa's account, p. 198.

hold Uganda the terrible outbreaks which began in 1892, and cost hundreds of lives, might perhaps have been avoided.

Uganda Saved in Exeter Hall.

The Company was composed of men, not only wealthy, but of high philanthropic character. Their action in directing the advance into Uganda had been influenced by generous, no less than by commercial, reasons. They soon found, however, that the expense was greater than they could afford, and the prospect of a commercial return was not immediate. They were compelled to announce their approaching withdrawal.

The news produced alarm in England. Bishop Tucker had by this time arrived home and aroused enthusiasm as he went up and down the country, telling of what he had seen: the present harvest and the promise of far more reaping if only enough sowers were forthcoming to sow the seed. The prospect of withdrawal from the country meant more than for the Company never to have entered it. It meant the destruction of belief in English good faith, in which the missionaries would be involved as well as the agents of the Company; the withdrawal

of the force which had made for peace; the unchaining of anarchy and civil war; the ruin of the Mission; the loss of countless lives.

The peril was realized. Sir William Mackinnon, a leading director of the Company, feeling that even the delay of twelve months might bring changes which might make the withdrawal safer, guaranteed amongst his friends half of the £40,000 which was considered to be the cost of maintaining the Company in Uganda for another year, if the friends of the Church Missionary Society would contribute the other half.

Time went on. The message of withdrawal had already started on its way when the Anniversary of the Gleaners' Union came. Exeter Hall was thronged on the evening of October 30th, 1891. Bishop Tucker had just finished his speech, in which he told his story with thrilling power. Then Mr. Stock came to the front and told of the danger and the possible way of escape. Dozens of stewards sprang up and passed along the seats slips of paper printed as forms of promise to help. Then boxes went round to collect the papers. When they were counted, they were found to contain an abundant answer to the appeal and to the prayers

which had been offered by those who knew. One promise was for £5,000, another for £500. "My four freehold plots of land" was written on a third slip. The total amount of the promises was about £8,000. The joy at the announcement was intense. Within a few days £16,000 was raised and handed over to the Company.

The withdrawal was cancelled, but not before some part of the predicted evil had come about.

The Storm Bursts.

Captain Lugard had fortified Kampala, one of the hills on which Mengo is built, and had secured a body of Soudanese, who had been with Emin Pasha on the Nile, as hired soldiers and police.* With their aid he kept the peace between the Ba-Fransa, the Ba-Inglesa, the Mohammedans, and the still larger body of Heathen who were outside them all.

The English missionaries strove for peace, and Sembera Mackay went once and again between the opposing parties, striving to act as mediator. On the other hand it seems impossible to acquit Monsignor Hirth, the chief

* See also below, p. 128.

French missionary, of intriguing on behalf of his party, and of fomenting the troubles by his counsels. He had secured the adhesion of Mwanga, a stroke which, in view of the inveterate and superstitious loyalty of the Baganda, was masterly.

Mengo at this time was like Edinburgh in the old days, when Highland chieftains brought down their unruly followers, and daily brawls took place in the streets. At last, in January, 1892, the storm burst; the French party attacked the English party, killing Sembera Mackay at the first onset. Among all the losses of that time none was so mourned as his. The attack was turned against Kampala, and threatened danger until the officer in charge opened fire with his Maxim gun. Then the French party took to flight, and did not stay until they had reached the Sese Islands, taking Mwanga with them. The priests were protected by Captain Lugard and placed for safety in the fort at Kampala. Soon afterwards, however, Monsignor Hirth went away and joined the fugitives. The war went on until Mwanga, who had been a more or less unwilling guest of the French party from the time when he saw things were going against

them, escaped and returned to Mengo, declaring himself a Protestant.

Then the French party accepted the inevitable and submitted; and Captain Lugard assigned to the priests the large province of Budu in which to labour without interference. Captain Lugard expressed his surprise and pleasure at the tolerance with which this proposal was accepted by the English missionaries and their Baganda converts. "Surely," said the Protestant chiefs, "we cannot coerce the work of God."

CHAPTER X.

PEACE AND REVIVAL.

The Great Reed Cathedral.

THUS was peace restored for a time, and the work of the Gospel went forward. The chiefs determined to build a great cathedral in Mengo to replace the church which Bishop Tucker had seen. Though their only materials were reeds for the walls, with poles to support the roof and grass to thatch it, the native builders constructed an erection capable of holding four thousand persons. Inside it was a forest of wooden pillars. On the opening day each person was asked to contribute one cowrie shell only, were he rich or poor, so that the number present might be known. No less than 3,731 cowries were given at the service!

Reading Upside Down.

From the beginning of the Mission, as our readers will remember, "reading" had been

BAGANDA BOYS LEARNING TO READ.

A WRITING-CLASS, MENGO.

the mark of one who desired to be attached to the religion of the missionaries. The little *mateka*, or first reading-book, was circulated widely, and yet there were seldom as many copies as there were would-be readers. If the *mateka* was scarce, still scarcer were the Gospels and other books; for they were few in number, and the long journey from the coast made them very dear.

Thus it came about that each little volume had its circle of readers, craning their necks forward to catch a sight of the printed page. Only the favoured few had the privilege of reading the type in the ordinary way. The rest had to be content with catching sight of it at any angle they could.

The writer remembers hearing of a Muganda who was observed by a missionary to be holding his book upside down. "Does it make any difference?" he asked, when his supposed mistake was pointed out to him.

A "reader" could generally be recognized by the little cloth or skin bag in which he carried his precious books about with him.

The Great Translator and His Helpers.

Throughout the troublous years 1891, 1892,

1893, Mr. Pilkington was steadily labouring away at translation, a task for which his classical training and great linguistic abilities marked him out. He had learned Swahili during the few months' waiting on the coast, and picked up a working knowledge of Luganda in the course of the journey up-country!

When he landed in Uganda in December, 1890, the four Gospels had been translated by Mackay, the Rev. R. P. Ashe, and the Rev. Cyril Gordon; and St. Matthew's Gospel had been printed.

Pilkington, nearly always with the aid of Henry Wright Duta, and sometimes with that of Sembera, Samwili Mukasa, and Nua Nakiwafu, set to work at once, and began sending home translations with almost incredible speed. By the end of March, 1891, when he had been only three months in the country, the Acts of the Apostles was completed, along with Bible stories, hymns, the beginnings of a Luganda grammar, and other translations. In less than eighteen months more—and those the very months during which the missionaries were living in daily fear of civil war—Pilkington completed the New Testament, together with several

Books of the Old Testament. Such rapidity has never been surpassed, perhaps never equalled. In order to appreciate this wonderful feat, it should be borne in mind that no grammars or dictionaries existed, and that in a large number of cases the words and ideas of the New Testament had no parallel in the language of an uncivilized heathen race. Besides translating, Pilkington was continually revising, being fully alive to the defects of his early work.

Copies of St. Matthew in Luganda, the whole New Testament in Swahili (which some Baganda understood), and other books began to reach Uganda, being mostly carried upon men's heads from the coast. For a New Testament a thousand cowries, or five weeks' food, were given eagerly; in fact, so anxious were the people to get copies of any book, whatever the price, that the reed walls of the house where they were stored threatened to give way under the pressure of the crowds. It is not needful here to repeat the many instances of long journeys undertaken, and large sums offered, for copies of the books. They are well known to all who have heard much of the Uganda Mission.

Bishop Tucker was in Uganda again from December 23rd, 1892, until June 2nd following.

Some Salient Facts of the Period.

During that period Sir Gerald Portal, sent up as a Commissioner by the British Government, took over Uganda temporarily, and the Union Jack took the place of the Company's flag. Bishop Tucker was able to negotiate with Sir Gerald Portal on behalf of a settlement of the quarrels between the Protestant and Roman Catholic Christians.

Captain Macdonald completed the survey for a railway from the coast—a measure destined to revolutionize Uganda.

Bishop Tucker took with him into Uganda a reinforcement of six new missionaries.

In March, 1893, forty Protestant chiefs, including nine out of the thirteen great chiefs of the country, voluntarily drew up and signed a brief but most potent decree: "All we Protestant chiefs wish to adopt these good customs of freedom. We agree to untie and free completely all our slaves. Here are our names as chiefs. . . ." Thus at one stroke, and without pressure from the English, domestic slavery was abolished in Uganda.

Even now it cannot be said to have been abolished in Zanzibar!

In the same month the Church Council set apart three Baganda teachers for foreign work —in Busoga—and held a farewell service for them.

On Trinity Sunday, 1893, six Baganda were ordained deacons, the beginning of a native ministry. The names of the six were :—

The Rev. Henry Wright Duta.
,, ,, Yairo Mutakyala.
,, ,, Yohana Muyiro.
,, ,, Zakaria Kizito.
,, ,, Nikodemo Sebwato.
,, ,, Yonathani Kaidzi.

The Visit of Mika Sematimba.

In March, 1893, the Rev. R. H. Walker, who had returned to England on furlough, had an interview with the Committee, bringing with him Mika Sematimba, a Muganda Christian chief. The missionary and his friend were a great attraction at meetings that year. The writer well remembers the appearance of the pair at a meeting of the C.M.S. Younger Clergy Union for London. Mika Sematimba, whose gentle kindly face attracted every one, pleaded

for more missionaries for Uganda. "And you all know Matthew nine thirty-eight," he added. Perhaps all did *not* know Matt. ix. 38 by mere reference; but they could not help seeing how thorough was the knowledge of this man whose Bible (not then complete) was his one book.

The Apostate, the Tamil's Tract, and the Revival.

In Uganda "readers" were multiplying, the great cathedral was filled with eager throngs, native teachers were going out, the Native Church Council was gathering power in leadership—all seemed to be going well. But there was a sad lack of reality among many of the supposed converts. The missionaries lamented inconsistencies and empty professions.

Towards the end of 1893 a deplorable incident occurred. One Musa Yubaganda, a "reader," presented himself before the Church authorities and demanded to have his name given out as having become a Heathen again.

"Do you know what you are saying?" he was asked.

"Do you think," he answered, "that I have been reading for seven years and do not under-

stand? Your religion does not profit me at all. I have done with it."

The missionaries were shocked and depressed by such a confession of failure. It did not stand alone. They met for prayer, but no immediate answer came.

In a discouraged mood, Pilkington, whose strong personality had given him a leading place among his brethren, went on a visit to Komé, one of the Sese Islands. He had with him a booklet, the translation of a tract by a Tamil evangelist named David, on the Holy Spirit. He took it up and read it, and as he did so he was led to pray for a baptism of the Holy Ghost. Marked blessing followed in Komé. He came back a changed man, "filled with the Holy Ghost." He told his brethren what he had found, and on December 8th, 9th, and 10th a wonderful series of meetings began. Christians of old standing found new power and holiness; chiefs came forward and confessed that hitherto they had been only nominal Christians; and large numbers of Heathen were converted. Best of all, *Musa came back.*

That happy time has set its mark upon all the subsequent history of the Mission.

The three days' mission was barely over when Mr. Pilkington started with the Baganda troops who were going on campaign, under British officers, against Kabarega, the slave-raiding King of Bunyoro. He went as chaplain to the Baganda army, and incidentally as interpreter.

A March with Troops, and its Consequences.

The people were delighted at his going. He wished at first to go without a tent, but the Baganda would not hear of it. They allotted to him ten porters, and two cows were driven along with the marching soldiers to give him milk.

On the way Pilkington preached to large crowds of Baganda, many of whom had never been near the capital, and knew nothing of Christianity.

One result of the expedition was to show him how little the Gospel had penetrated beyond the neighbourhood of Mengo. Two other stations, one in Singo and the other in Kyagwe, had been opened, and Kavirondo had been tentatively occupied, but the country as a whole was untouched.

At Mityana, in Singo, Mr. Fisher, now the Rev. A. B. Fisher, had been stationed for a

few months. He had adopted the plan of getting the people to build "reading"-houses—*synagogi*, as they were called by the people. The little group assembling in each of these was taught by a teacher, who was himself under the guidance of a more experienced worker, the whole being supervised by the European missionary.

The "Synagogues."

Pilkington saw the advantages of this plan. On his return to Mengo he made it the germ of a great scheme for covering the land with a system of teachers.

In a few months' time he and Mr. Baskerville had planted about 200 of these *synagogi;* 131 teachers had been sent out from Mengo, in addition to those more elementary instructors who were set to work locally; and 20,000 assembled every Sunday to hear the Gospel. The first "dismissal" of teachers took place in April, 1894.

The result was marvellous. Towards the end of 1893 there were 170 catechumens; a year later, when the new system had been in operation for a few months, there were 1,500 catechumens, although 800 persons had been

baptized in the meantime. From this time onwards the chief function of the missionaries began to be confined more and more to the training and superintendence of the teachers.

At this period certain quaint fictions arose amongst the Heathen as to the nature of baptism. It consisted, so they supposed, "in making a hole in the head and rubbing in a powerful medicine, which kills the old heart; and then there comes in its place a new religious heart that does not lust for anything." Could there be a finer unconscious testimony to the reality and depth of the work thus widely spread?

In the same year, 1894, the great reed cathedral was blown down in a storm. No one was injured, though Archdeacon Walker, who had returned to Uganda, had a narrow escape. It was rebuilt, but the event may have helped the great scattering abroad. Twenty churches sprang up near the capital before it was rebuilt.

The Coming of the Ladies.

It is startling to reflect that the Uganda Mission had existed for eighteen years without the presence of a woman missionary. The reasons are obvious. During the early years of

the Mission communications were uncertain, life itself not safe, and the Church Missionary Society refused to allow women workers to face the risk.

Now, however, things had changed. The old south route to the Lake was abandoned in favour of the northern route which Hannington had first traversed, a track which was shorter, less unhealthy, and less troubled by the exactions of petty chiefs. The Masai raiders, once the terror of the upland districts, had lost their former power to harm.

The tramp of nearly 700 miles had still to be done on foot, with the rare exception of a donkey ride if a donkey could be found to withstand the tse-tse fly and the climate. The alternative of being carried in a hammock was a thing to resort to in case of sickness, but not otherwise. All goods had still to be carried upon the heads of porters, at enormous cost; and caravans consisted of hundreds of these men, practically slaves, marching in single file along the narrow winding tracks.

The *need* of women's work was as great in Uganda as it was anywhere in the mission-field. Woman was a chattel and a drudge. All the heavy work of the fields was done by

women, and a man's position was measured to a great extent by the number of wives whom he possessed to work for him. As woman is never degraded without dragging man down also, the resulting morality may be imagined. A beginning of better things had been made by the appointment of six Baganda women as deaconesses in 1893.

The way being now clear for the employment of women missionaries, it is needless to say that volunteers were forthcoming. From among them were chosen five who were considered not only physically equal to the toils of the journey but fitted to be the pioneers of women's work in such a Mission. Their names were Miss Furley, Miss Thomsett, Miss Pilgrim, Miss Browne, and Miss Chadwick.

Bishop Tucker and a party of five men, among whom was the Rev. Martin J. Hall, went up at the same time. There was a farewell meeting on May 16th, 1895, and two months later the party was on its way inland from Mombasa. Unusual pains were taken to ensure the safety of the ladies on the journey. Dr. Baxter, of Mpwapwa, and Dr. Rattray accompanied the party, one or two jinrikshas and some donkeys were taken, so as to allow

the relief of riding occasionally, and in other ways the comfort of the ladies was studied. To those who steam along by railway over the waterless desert of Taro, and glide up the lion-infested slopes of the Athi plains, such precautions may seem excessive; but the venture was a new one, and the day of the railway had not yet come.

The arrival in Mengo on October 4th was a scene of wild excitement. How the Baganda women flung themselves on the ladies, how the crowds of Baganda, Basoga, and Nubians exceeded even those that greeted Sir Gerald Portal, Bishop Tucker has recorded fully.

Years of Expansion.

Tables of statistics are very repellent things, and yet they often put forth, in their cold, unimpassioned way, a more effective picture than the most glowing eloquence. Here are some marvellous figures. For June, 1893, just before the Revival, the C.M.S. Report gave the following:—

Year ending June 1st.	Native Christian Lay Agents.	Baptisms during the year.	Native Christian Adherents, including Catechumens.
1893	36	120	[3,400]

The last figure is described as "approximate," and in the light of later information is obviously

incorrect. Twelve months later the effect of Revival begins to be seen :—

Year ending June 1st.	Native Christian Lay Agents.	Baptisms during the year.	Native Christian Adherents, including Catechumens.
1894	68	544	1,370

But it is in the next three years that the most wonderful progress is recorded :—

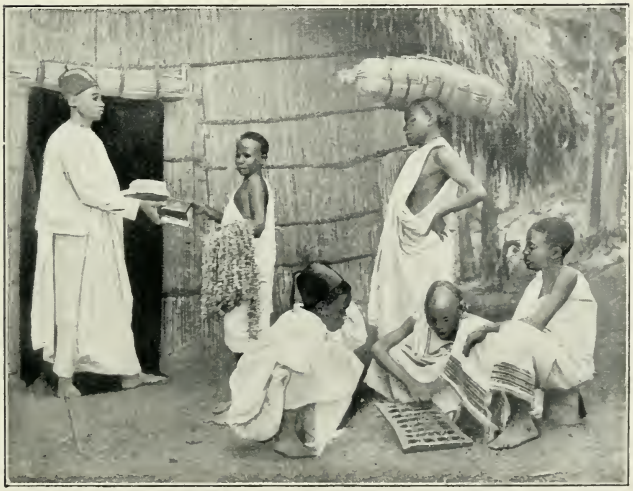
1895	290	1,356	3,434
1896	410	3,521	8,094
1897	659	4,442	12,856

In 1896 and 1897 the number of the adult baptisms was very nearly half of the total recorded for the whole of the C.M.S. Missions! Was there ever, in the whole history of Missions, so marvellous an example of "leaps and bounds"? After one set back, the sanguinary Soudanese mutiny of 1897-98, the advance has continued to this present day.

The Biscuit-Tin Bible.

In 1895 Mr. Pilkington and Mr. Baskerville took their furlough. Mr. Pilkington devoted his time to completing the translation of the Bible into Luganda, and carrying it through the press. In the autumn of 1897 the work was complete, and on October 30th of that year, when Bishop Tucker was received by the

OUTSIDE THE BOOK-SHOP, MENGO.



SELLING A BIBLE IN UGANDA.

(The boys in the foreground are playing the game of Busolo.)

C.M.S. Committee, a copy of the odd, squat little volume was placed on the table.

The book was about three inches broad, and of the same thickness. A legend was current at the time that this shape had been adopted in order to make the Bible fit into one of Huntley & Palmer's 2-lb. biscuit tins, which were plentiful in Uganda at that period. Certainly these tins were used for books, because they afforded a protection against white ants and other book-loving insects; but the adoption of the shape was accidental and temporary.

That ugly little volume was the result of a more rapid translation of the Word of God than has ever taken place within the history of Bible translation. Fabricius, with his famous translation of the New Testament into Tamil in the beginning of the eighteenth century, was not so quick. And yet rapidity was not achieved at the expense of care. Some of the diligent labour bestowed upon the version has already been told in these pages. More details can be found in that interesting work *Pilkington of Uganda*.

CHAPTER XI.

BLOODSHED ONCE MORE.

DURING these years of progress, King Mwanga was ill at ease. The British power which he had called to his aid had made him secure in his kingdom, but it had curtailed his privileges. The good old heathen times, when he could torture and murder just as he liked, were past and gone. Even his less horrible vices were to some extent checked. To such a man, security and prosperity were but poor compensations for the loss of power to indulge his love of all things evil.

Mwanga Breaks Loose.

At last he could endure it no longer. One night in the summer of 1897, Mwanga stole away from the capital, cutting an opening through the reed walls of the royal enclosure so that even the door-keepers should not know of his disappearance. No chief of any

importance was with him, and his party when they reached the Lake shore were not more than enough to fill three canoes.

He fled to Budu, where the Roman Catholics were in force, and raised the standard of revolt. At once the instinctive loyalty of the Baganda to the individual who held the kingship asserted itself. The native police, raised and organized by the British officers in Mengo, deserted to Mwanga immediately, and the whole force of Heathenism rose to join him. He sent messengers throughout the country and the tributary States, calling out the people to aid him in driving out the Europeans, killing the Christians, and restoring the old customs.

At this crisis the only Natives who could be trusted were the Protestant Baganda. With their aid Major Ternan, the Acting-Commissioner, was enabled to act with promptitude. On July 20th, just a fortnight after Mwanga's escape, Major Ternan, with a force of 220, chiefly Soudanese, and a large number of Protestant Baganda, defeated Mwanga's army in Budu and drove him over the German border. The German authorities sent him as a prisoner to the south of the Lake.

After again defeating the rebels, Major

Ternan came back to Mengo. On the first day of that month a little son was born to the absent Mwanga within the royal palace at Mengo. The child was called Chwa ("the fly"), and baptized by the name Daudi, or David, the mother being a Protestant.

The Baby King.

A fortnight later Mwanga was proclaimed an outlaw, and little Daudi Chwa was made king in his stead.

The baby was brought out, and placed upon the *namulondo*, the seat of his forefathers, by the Mugema, the chief whose prerogative it was. "He was arrayed in bark cloth and a shield," wrote Archdeacon Walker, "and two spears were held over him, and it was proclaimed that King Daudi had 'eaten' Uganda."

A little girl of eight named Yunia Kamwanda, also a Protestant, was robed in bark cloth and proclaimed as the "king's sister." The two Katikiros, Apolo Kagwa, the Protestant, and Mugwania, the Roman Catholic, together with Zacharia, the Kangao, also a Protestant, were named as regents.

In September, an alarm was raised that the

KING DAUDI CHWA IN STATE.

APOLO KAGWA, KATIKIRO OF UGANDA, AND HIS SON.

Mohammedan Baganda were plotting a revolt, but the timely seizure of the chiefs implicated nipped the plot in the bud.

In December Mwanga escaped from the Germans and made his appearance in Budu. He was again defeated, by Major Ternan's successors, but remained at large.

The Soudanese Mutiny.

Before Mwanga's second attempt, an event of still more terrible importance had occurred.

Mention has been made of certain Soudanese soldiers who were originally brought into the country by Captain Lugard and were used as mercenaries by successive British officers. These men had been marched about in different directions and engaged in putting down risings until even they, great fighters as they were, had grown tired of the life. Added to this discontent, the Mohammedan Baganda tried to seduce them from their loyalty; and the European officers set over the Soudanese seem to have been only imperfectly acquainted with their language.

In the course of the summer of the year under notice, 1897, Major Macdonald was ordered by the British Foreign Office to

conduct an exploring expedition to Lake Rudolph and other districts some hundreds of miles to the north of Uganda, and to take with him 300 Soudanese troops besides porters. The muster was made in September at a place east of Busoga. Alarmed at the prospect before them, and not understanding the arrangements which had been made for themselves and their families, a part of the column mutinied, and seized the fort at Luba's in Busoga, capturing and afterwards murdering Major Thruston, and two other Englishmen. They were soon joined by other Soudanese, though some of the garrisons stood firm.

The position of the British residents was now most critical. Mwanga was still threatening danger on the south when the mutiny broke out in the east. Only the Protestant Baganda, some Swahili porters, the British themselves, and the few loyal Soudanese stood between them and universal massacre.

The Soudanese at the capital were quietly disarmed on October 18th. The male missionaries at distant posts and all the ladies were recalled to Mengo. A body of Baganda under British officers was despatched to

Luba's; and the missionaries were required to send certain of their number to give confidence to the Baganda. Dr. Albert Cook had arrived in the beginning of the year to begin medical mission work in Uganda; and he and Mr. Pilkington were chosen to go, the one as doctor, the other as interpreter.

The siege of Luba's proceeded slowly. The fort was surrounded with immense banana fields, which not only supplied the mutineers with food but made fighting difficult. The force commanded by British officers could not surround the fort, but attacked it on one side, cutting down the bananas to starve out the garrison and fighting on as best they could. Now and then a sort of pitched battle would be fought, and hundreds of Baganda were killed or wounded. The losses in the mutiny and in Mwanga's rebellion account for the reduction in the numbers of Christians between 1897 and 1898.

Some Sikh troops were sent for from India; but did not arrive until January, 1898. Their coming turned the scale. Henceforward the hopes of the mutineers declined. One night in January they abandoned Luba's, they were

pursued, and long afterwards the last of them perished in the wild country to the north.

The Death of Pilkington.

Early on the morning of December 11th, 1897, a party of banana cutters were attacked by the Soudanese from the fort. The tall vegetation hid the mutineers, so that they came up quite close without been seen. Mr. Pilkington was with a covering party. His "boy," Aloni (Aaron) saw the approaching enemy and fired. Then the attack began. One man aimed deliberately at Mr. Pilkington, who returned his fire. At last Mr. Pilkington was shot in the thigh, and a main artery was severed. He fell to the ground mortally wounded.

Aloni saw the change in his face, and said to him, "My master, you are dying. Death has come."

"Yes, my child," said the dying man, "it is as you say."

"My master," continued Aloni, "he that believeth in Christ, although he die, yet shall he live."

"Yes, my child," again answered his master, "it is as you say—shall never die."

His life ebbed away shortly afterwards, and he was buried the same evening under a tree near the spot where Bishop Hannington had been murdered twelve years before. Later on his body was taken up and buried in the graveyard at Mengo, where Bishop Hannington's bones, so strangely recovered, had been laid.

The news of Pilkington's death came as a shock to the Mission, and to all its friends in England. How could those unequalled linguistic powers, that gift for influence and leadership, that spiritual force, be spared? Yet God, who took away the first great layman from the Uganda Mission at the very moment when He was sending out his successor, doubtless ordered this also in His wisdom. His great work, the translation of the Bible, was done; the impetus God had used him to give to the missionary spirit of the people, and their Church organization was in full operation, and God called His servant home.

How the Baganda mourned him! "We all shed tears," wrote Henry Wright Duta, "we cried our eyes out. Of Pilkington we have only the footprints; but it is difficult to follow the footprints when the leader is not there. Pilkington has died, but his work has not died;

it is still with us. He preached to all men the Gospel; Protestants, Roman Catholics, and Mohammedans all lamented him when he died, because he was beloved by all. . . . His body we disinterred from Busoga, and we buried him here in Uganda near our church, that we might always remember him. If we had known how to carve his likeness in stone we would have done it; but the sight of his tomb will suffice us."

CHAPTER XII.

PEACE AND EXPANSION.

WHEN the Soudanese mutineers broke out from the Fort at Luba's, all was not over. At one time their force was nearer Mengo than were their pursuers. Mwanga also, who had been driven over the border into German territory, reappeared, and was joined by a large body of those who loved the old heathen ways. Mengo was in great danger, and there were days when the white men there planned how they should flee to Entebbe and thence across the Lake into safety. The danger passed, the enemy was defeated, and by the end of February, 1898, the missionaries were able to begin to go out to the nearer out-stations. The mutineers were pursued northwards beyond Lake Kioga, and gradually dispersed or were captured.

The End of Mwanga.

Mwanga and the slave-raiding king Kabarega

kept up hostilities, but were captured in March, 1899, taken down to the coast, and banished to the Seychelles. As long as Mwanga was at large and within reach of Uganda he was a danger to the peace of the country, owing to the instinctive loyalty of the Baganda to the person of the king; and since his departure the public peace has been unbroken. The news of his death in 1903 caused no exhibition of feeling; he had been forgotten. Before his death he was baptized, and gave signs, it is said, of true conversion.

Marvellous Growth.

"Then had the churches rest, and were multiplied." In the year of the Mutiny the number of native teachers was 479: a year later they had risen to 854. The women teachers trebled in number, having increased from 42 to 126 during the same period. At the end of 1899, the numbers had risen to 1,197 male and 275 female teachers. A year later they were 1,688 and 340. At the end of 1901 the figures were 1,988 and 420. The 1902 statistics show a slight falling off, the numbers being 1,847 and 352. When it is remembered that these teachers were supported

by the Natives themselves this rapid increase in their numbers becomes amazing.

During the same period the number of Native Christians rose from 14,457 at the end of 1897 to 38,844 at the end of 1902—that is, they had very nearly trebled in six years! The native communicants numbered 3,343 at the end of 1897, and 11,143 at the end of 1902, more than treble. In 1902, a government census showed that there were 1,070 churches for Protestant worship, in which the average Sunday attendance was 52,471.

This rapidity of growth was not solely due to an increase within Uganda proper, but to the extension of missionary work in Toro, Nkole, Bunyoro, Bukedi, and Kavirondo.

With this increase of converts and native teachers the work of the missionaries has taken more and more the form of teaching the teachers, examining candidates for baptism, and superintending the work done by the Natives. How eager these young student-teachers are! How keenly they question their teachers! And with what zeal do they go forth, fresh from their periods of training for the season during which they give out what they know.

Highest of all is the Divinity Class, principally conducted by Archdeacon Walker.

Education and Women's Work.

Three lines of work are comparatively new, and are only beginning to be important,—Educational work, as commonly understood; Work amongst women; and Industrial work.

The work of giving secular education to children began in 1899. Previously, Miss Chadwick had given secular education to adults and children, the adults being in the majority. In 1899, however, Mr. C. W. Hattersley, who had previously helped Miss Chadwick, developed classes for children. These have rapidly grown, and the chiefs have been foremost in sending their children to learn. Mr. Hattersley gives astonishing accounts of the sums which these young prodigies soon learned to do. Here, for instance, is an example of the problems they could solve after fifteen months' teaching:—

"Forty canoes go to Usukuma to fetch loads, each canoe carrying twelve bales, the rate of pay for each of which is five rupees plus 200 cowrie shells. The Katikiro takes of this one-fifth, the chief of the canoes takes one-seventh, another under-chief takes one-twelfth part, and the head man takes one-twentieth. Each canoe has twelve

paddlers. How much does each paddler get when the balance is divided amongst them? One rupee =16 annas, or 64 pice, or 600 cowrie shells."

This school still stands apart as a sort of High School, but the simpler education of children has gone on very rapidly. In 1898, 387 boys and 265 girls were reported to be under instruction, and in 1902 the numbers had reached 7,042 boys and 5,527 girls.

Work amongst women as such was not commenced until 1895, when the first five women missionaries reached Uganda. It has been less necessary than in many heathen countries, because women have great freedom in Uganda. On the other hand, women were, and to a great extent still are, the field labourers of the country. However, women teachers were gradually trained, and set to teach the classes of women inquirers. In places, too, Women's Native Church Councils have been formed, which have examined candidates for baptism and have proved themselves useful in exercising discipline. Regular classes for women teachers are now held.

Industrial Work.

The most striking of new developments has been that of industrial training. Its importance

is obvious, now that the railway is bringing up the Portuguese, the Greek, and the East Indian in increasing numbers, and they are settling in the land. The next few years will decide the question whether the Native Muganda is to be reduced to a mere drudge working for the new-comers or to compete with them on equal terms. One means of equipping him for the struggle is by teaching him the arts and crafts which will make him into an intelligent workman.

The earliest industrial missionary in Uganda was Mackay, who found the Baganda very receptive pupils, and, indeed, he gained his ascendency over M'tesa to a great extent by his many-sided talents. Mr. J. B. Purvis went out as an industrial missionary in 1895, and erected some missionary buildings, but the definite use of industrial mission work as such was developed by Mr. K. E. Borup, a Canadian of Swedish extraction, who went out in 1897, and began by building houses for the lady missionaries. In the course of 1899-1900 this developed into the training of six Protestant lads, sent by the Katikiro, in printing and carpentry. In May, 1900, Mr. Borup and his boys were able to set up, print and issue a four-page leaflet called *Mengo Notes*,

and by August the boys could actually do the composition and printing in Mr. Borup's absence and with astonishingly few errors. As time went on, printing was done in Luganda and Lutoro as well as English. Building and carpentering were also carried on. In 1901 a great development took place. The huge Cathedral, built of reeds and thatch on a framework of poles, began to show signs of decay, and of the work of the white ants. It was soon found to be in a dangerous condition, and was condemned.

The New Cathedral.

The Katikiro and his brother chiefs decided that the new Cathedral must be of brick. New bricks had only begun to be used in Uganda at all a very few years before, by Mr. Purvis and the Roman Catholic missionaries, and no large building had been made entirely of this material; nor had so large a building as they contemplated ever been built in Uganda.

Mr. Borup rose to the occasion. He taught brick-making. He constructed a huge brick-making machine capable of turning out 3,000 bricks a day. It was made of wood strengthened and the moulds lined with the iron and

copper which Mackay had used long before. It was calculated that at least a million bricks would be required.

How was the material for all these bricks to be obtained? Volunteer labourers were forthcoming. The great chiefs, with the Katikiro himself at their head, went in state to the clay pits, and marched back to the sound of the drum, with great balls of clay on their heads, to the place where the bricks were to be made. Not to be behindhand, the great ladies of the country, the princesses and chiefs' wives, went in similar fashion into the forest, and carried back bundles of brushwood for the brick-kiln fires. These examples having shown the dignity of labour, the less exalted Baganda were ready to do likewise, and voluntary labour was abundant.

Nevertheless, it was plain that much money would be needed. How was it to be raised? The chiefs settled the difficulty in their own way. *Mengo Notes* stated :—

"The chiefs have had several meetings to decide how to raise the money for the paying of the workmen, bricklayers, joiners, &c., and have adopted a plan we should like to see in use in England. It was not asked how much each would give, but how

much would be needed to complete the work, and this amount was then divided up amongst them according to the position or means of each man, and it was arranged that each should give a specified amount. This all agreed to, as quite the proper thing, the Katikiro and the other Protestant Regents' portion being Rs. 500 each (£33 6*s.* 8*d.*), and the head of each large district (*saza*) in proportion. The total cost is estimated at Rs. 10,000 (about £660), and of this upwards of Rs. 7,000 is already promised, and a good deal of the balance will be given in small sums by the congregation."

The plan decided upon was cruciform, the length being 206 ft., the width of the nave inside 50 ft., the length of the transept 110 ft., the chancel 40 ft. long by 30 ft. wide. The walls were to be 20 ft. high, rising to 36 ft. in two parts. Eighteen round brick pillars were to support the roof of grass thatch. The church was to be lighted by seventy-four windows and to be entered by ten doors. The seating capacity was estimated at 4,000. The foundation-stone of the new building was laid on June 18th, 1901, by the little king. The stone thus used was remarkable. It was a large block which had been used to mark the grave of Mr. G. L. Pilkington before a marble cross arrived from home for the purpose. It

was in the fitness of things that such a stone should become the foundation of the Cathedral.

The building was used for the first time on June 26th, 1902, the day first fixed for the coronation of King Edward VII.

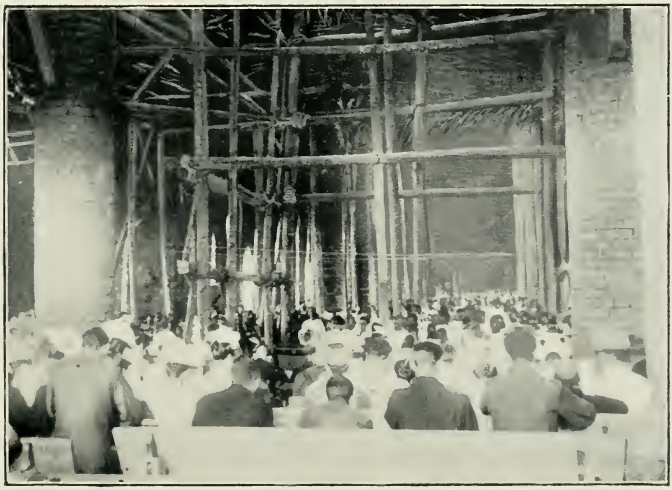
The Rev. Henry Wright Duta has given the Cathedral a huge drum, 5 ft. high, whose booming sound carries an immense distance. The drum is not only as effective as a church bell, but far more in keeping with the national customs.

Industrial Developments.

Since the building of the Cathedral the fashion has been set for brick buildings, and several others are contemplated, such as a public hall and a palace for the king. As a result of the building also, brick-fields, worked by Baganda alone, are in full work. The lathe which Mackay once used has been put into working order and used for turning. In fact, all the allied trades have taken a firm hold on the Baganda. In 1902 a new site was secured for the Industrial Mission at Mutungo, a few miles from Munyonyo, the "port" of the capital.

Unfortunately the sleeping sickness broke out in Mutungo, and the site was condemned after all the buildings had been erected.

VIEW OF THE NEW CATHEDRAL FROM BISHOP'S HILL.



CONGREGATION AT THE FIRST SERVICE IN THE NEW CATHEDRAL, MENGO.

In 1903 a project was set on foot for the industrial development of Uganda on half-commercial, half-philanthropic lines, which may have a great future.

New Laws and New Taxes.

One of the influences which may have quickened the desire of the Baganda to earn money was the new settlement of the country which was made by Sir H. H. Johnston, the British Special Commissioner, in 1900. By this new scheme stipends were fixed for the king and chief officials, and certain lands were apportioned for the administration, for the king, for the princesses, for the chiefs, for the church, and so on. Then a hut tax of three rupees was imposed, following a system which had been employed by Sir H. H. Johnston in Nyassaland. Three rupees is an immense sum to a people who reckon in cowrie shells of which at least 600 go to the rupee. The Muganda, who had nothing to do before, had therefore now to bestir himself and earn money to pay this tax. Some of the immediate results were curious. *Mengo Notes* recorded:—

"Where before labour was not easy to get, for some months now men have been crowding round asking for work, for loads to carry, and bringing all

kinds of things for sale. Others not like-minded, unenlightened countrymen, tried other methods; a few we heard of (not mere hearsay) actually reverted to an old custom and pawned their children for a year or two. . . . The Commissioner offered to remit the tax on 1,000 huts for every young elephant brought in alive; that is, Rs. 3,000, or £200; for every live young zebra, on twenty houses, i.e. £4; for a tame zebra, thirty hut taxes or £6; for every live pig, one hut tax or Rs. 3; for every hippopotamus, 100 hut taxes or £20. In a few days after the receipt of this news (news spreads in Uganda in a marvellous way), the capital and the country seat of government at Entebbe seemed likely to become a sort of menagerie."

More recently the Rev. G. R. Blackledge stated that the hut tax acted like an electric shock, moving those who badly needed it and making people work who never worked before.

By the same treaty the *Lubiko*, a Native Council of chiefs and others, was organized, combining some of the functions of Parliament and of a High Court of Justice.

Apolo, the Katikiro.

The real head of the country, British officials excepted, is Apolo Kagwa, the Prime Minister or Katikiro. The page-boy who bore the scars of Mwanga's rage has developed into a leader in war and a ruler in peace whose force of

character and genuine Christianity have made him a power for good.

When he visited England for the abortive Coronation of June, 1902, he impressed everyone by his dignified bearing and his intelligent interest in all that he saw. He had, of course, an audience of the King, being one of the Coronation guests. Not less, of course, he was presented to the Church Missionary Committee, before whom he pleaded that 200 European teachers might be sent to Uganda and the surrounding countries. Such a demand coming from an English Christian would have savoured of idle extravagance, but from the Katikiro's point of view was reasonable enough. Two hundred European missionaries spread over Uganda, Toro, Bunyoro, Busoga, Kavirondo, and the regions northward along the Nile, would not be too many to lead effectively the Native Christians to the evangelization of all those countries.

Medicine and the Gospel.

In many Missions the missionary doctor is all-important. He is first in the field, he breaks down prejudice, allays fears, dispels ignorance, and obtains an entry for the Gospel. In Uganda the Gospel had already secured a

firm hold before the medical missionary made his appearance, and though most valuable, the Medical Mission has played a minor part in the work in Uganda itself.

In 1897 arrived Dr. A. R. Cook, the first medical missionary destined to remain in Uganda. Previously there had been visits, more or less prolonged, from Mr. Felkin, Dr. Baxter, Dr. Rattray and others, but no definitely continuous medical work as such. The opening of the first "Mission hospital," a reed house such as all Uganda buildings were then, was chronicled within a few months of Dr. Cook's arrival, and began with Miss Timpson as nurse and chief member of the staff. But the wars and mutiny which broke out shortly afterwards put an end to all ordinary mission work for a time. Dr. Cook went to Luba's, in Busoga, where the Soudanese mutineers were besieged, with Pilkington, and was occupied in tending the wounded. He returned after a while to Mengo, whither the wounded were conveyed in canoes.

By the end of February, 1898, the fighting had nearly ceased, and, all danger to the capital being past, the medical work resumed its ordinary aspect.

In July of that year Dr. Cook went on tour with Bishop Tucker to Toro and Bunyoro, doing medical work where possible. In the following November a ward to accommodate twenty beds was added to the Mengo hospital.

A new hospital was begun in March, 1899, in the form of a double Maltese cross. Mr. Borup acted as architect and builder, with Dr. Cook's help, and the labour was provided free by the Katikiro and other chiefs. The new hospital was designed for fifty beds, and marked an advance in Uganda architecture. In the following September Dr. J. H. Cook went out with his wife to reinforce his brother, and the work expanded, as the following table shows :—

	January—October.			
	1897.	1898.	1899.	1900.
Attendances of out-patients at the dispensary	12,999	14,348	26,385	33,983
In-patients . . .	113	240	451	511
Operations . . .	192	186	261	233
Visits to the sick in their homes . . .	402	547	438	624
Shells given by the Natives (mostly as fees for medicine received)	71,687	112,543	308,677	—

Some characteristic struggles with the ignorance and obstinacy of the out-patients were recorded by Miss Timpson at this time. She wrote :—

"You say, 'My friend, this medicine is very strong, you are only to take one pill, morning, noon and night, and the supply is to last you three days.'

"After repeating this more than once, you may look up and say, 'Well, my friend, do you quite understand ?'

"The patient will say, 'I did not hear, I was listening to what that boy was saying.'

"This means spending a little more of your time upon him only to find that, as you turn to another, your patient with the strong medicine is in the act of swallowing all the three days' supply at once ; you rush at him to rescue as many of the pills from his mouth as you can, but, alas ! sometimes all have disappeared.

"Then another will say, 'My sickness is in my feet, and I care not for medicine to drink, but I want something to rub upon my feet.'

"You try and explain that if he drinks what is prescribed for him he will soon get well, because the medicine will relieve the pain ; he looks at you kindly, but with pity, and says, 'My friend, my wisdom tells me that there is no profit in drinking medicine, but only by rubbing the mixture upon my feet can I be cured.'

'You reply, 'Well, well, go away now, and drink this as I have told you, and come back in three days, then see if you are not better.'

"At last he leaves you sorrowfully, and still unbelievingly, for I have heard him telling a friend outside that he cannot make me understand that his illness is in his feet."

More touching is the account of a patient who was to be operated upon and was not forthcoming at the appointed time. She was found among the plantain trees near the hospital, praying.

At the end of 1900 the new hospital was enlarged by the addition of two extra wards. Native helpers, male and female, were by this time becoming well trained and useful.

In April and May, 1901, Dr. A. R. Cook and his wife (for he had married his valued helper, Miss Timpson) itinerated in Bunyoro and Toro.

In the same year Dr. and Mrs. Bond came out for medical work in Toro, but were detained in Mengo, and early in 1903 Mrs. Bond died.

On November 28th, 1902, the hospital was struck by lightning and burned to the ground. The heroic efforts of the Europeans and Natives were successful in saving all the

patients, but most of the surgical instruments were destroyed.

The Baganda chiefs at once agreed to furnish bricks and timber for a new building to the extent of £500. "If God has allowed our hospital to perish," remarked the Katikiro, "it is to show that we must build a bigger and better one." "This is not the loss of the English people," said the Baganda, "it is our house that has been destroyed, and we must give the labour and make the bricks for a new building." Doubtless the new building will be more substantial and lasting than its predecessors.

In this brief survey, not all the names of the European and Baganda helpers have been mentioned, and the medical work outside Mengo has been barely alluded to.

The Uganda Railway.

The earlier pages of this volume have given our readers glimpses at the hardships of African travel. But if those long journeys entailed toil and suffering on the missionaries, they had much more serious consequences for the porters.

"Sometimes," writes Mr. A. B. Lloyd,

"when I saw a poor, thin fellow, suffering the awful pangs of hunger, and perhaps with a terrible ulcer on each leg, with his heavy load on his poor blistered shoulder, I almost wished I had no loads at all. And when I saw, as alas! I did sometimes, one of these poor creatures fall down from sheer exhaustion, and see A. B. L. printed on the box he was carrying, it made my heart bleed with pity, and I felt half guilty. . . . But I could do nothing . . . there was no other way but this."

No long journey or large caravan was organized which did not cost suffering and loss of life to many Natives, whether from their own improvidence as to food, through disease, or by the attacks of robbers, hostile Natives, and wild beasts. It is a common thing in the accounts of the early journeys to find noted the discovery of dead or dying porters on the line of march. No doubt the missionaries were far more humane in the treatment of their porters than other travellers or Arab traders, but these evils were an inevitable part of the system.

Worse still, the porterage system was intimately bound up with and fed by the slave trade, even if the porters themselves were not slaves.

These considerations were pleaded by the Government, and, doubtless, had their weight with Parliament; and it is an absolute fact that no greater blow to the slave trade on the East Coast of Africa has been struck than by the construction of the Uganda Railway.

The difficulties of building the line were very great. Within the first 150 miles the waterless desert of Taro had to be traversed. Bishop Tucker has described his satisfaction at being able to look out of a railway carriage window as he was carried past the scene of former trying marches. Then the line began to mount through the Ukambani country and the Athi plains to the great plateau. At Nairobi, 326 miles from the coast, an altitude of 6,000 ft. had been reached. Further on, the line rises to nearly 9,000 ft. above the sea. Then it crosses the great Rift valley, twenty or thirty miles wide and 2,000 ft. deep. The engineering of this sudden drop, with the corresponding rise on the other side of the Rift, constitutes one of the greatest triumphs of the line. At length the Lake is reached, 600 miles from the coast.

The engineering difficulties were not the only ones which beset the contractors. The

supply of local labourers was insufficient, and the quality bad. Coolies had to be imported from India in large numbers, and the commissariat for them presented problems of its own. Some districts along the line were terrorized by lions, which carried off quite a number of the labourers, and are even said to have attacked a railway passenger in his carriage.

The progress of the line was watched by friends of the Mission with eager interest, and the mileage available for travel recorded almost month by month. By the end of 1901 the line was complete to Kisumu, or Port Florence, on Ugowe (now to be called Kavirondo) Bay. Interruptions of traffic occurred from time to time, either from wash-outs due to torrential rains or the attacks of Natives. But the railway now carries down to the coast in about three days' leisurely travelling those who formerly took months in tramping over the same ground.

From Kisumu a service of fair-sized steamers now plies across the Lake to Entebbe in Uganda, taking about thirty hours over the transit.

The railway has given a death-blow to the

porterage system in that part of Africa, though porters are still inevitably requisitioned for journeys in Uganda, Toro, and the central districts generally. It is proving an increasing highway of commerce.

CHAPTER XIII.

THE EVER-WIDENING CIRCLE.

THE extension of the Mission to the provinces of Uganda and then to the neighbouring countries opens out so many separate chapters in the story—too many in fact for a volume which does not attempt to be an exhaustive history of the Mission. The writer has therefore not attempted to describe the gradual progress of the work in the outlying parts of Uganda or in Busoga, where the constitution of the country is very similar to that of Uganda itself. Toro, Usukuma, Bunyoro, the Bukedi country, and Nkole, however, possess strongly marked features of their own, meriting indeed in due time separate treatises in order to do them justice. Some account of these extensions is given as a sample of the whole.

1. TORO.

Some two hundred miles west of Mengo, and

on the east of the mighty mountain mass called Ruwenzori, is the country of Toro, similar in general character to Uganda, but on a higher level. Its people have long acknowledged the suzerainty of the Baganda, to whom they are akin, though they speak a language of their own.

When first heard of in recent history, Toro was being ravaged by Kabarega, king of the neighbouring country of Bunyoro. In 1891, Captain Lugard, as he then was, found himself without a sufficiently strong force wherewith to keep order in Uganda for the Imperial British East Africa Company; so he journeyed westward to the south of the Albert Nyanza and enlisted a number of Soudanese living there, who had formerly been Emin Pasha's soldiers. On the way, he set on the throne the lad Kasagama, one of the "royal" family of Toro, who was received with acclamation by the people. Yafeti, Kasagama's brother, was then in Mengo, whether as hostage or not the present writer has failed to discover, and had there been baptized: "Yafeti" is the local transliteration of "Japheth." Capt. Lugard marched back with the Soudanese towards Uganda, founding forts at intervals and garrisoning

them with his new soldiers and their followers. These forts were intended to protect Toro from the slave-raiding Kabarega of Bunyoro.

It was perhaps at this time that Yafeti had two teachers, Marko and Petero, from Uganda, to teach the Batoro.

About eighteen months afterwards, however, Lugard having left Uganda, and the attention of the other Europeans being absorbed in the troubles in Uganda itself, the Soudanese ravaged the country they had been set to defend in the most barbarous manner.

In 1894, Yafeti, who had fled to Uganda for refuge, being sent back to be chief of the province of Mwenzi in Toro, took with him Baganda teachers.

These teachers met with immediate success. In his Annual Letter for 1895, the Rev. E. Millar wrote, "The sale [of books] in Toro has been very large, over 300 reading-books having been sold in one day." This is the more remarkable because the books were in Luganda, a foreign language to the Batoro, and the teachers taught at first in the same foreign language.

Baptism of the King.

Towards the end of 1895, Kasagama and his

brother were both summoned to Mengo on some suspicion from which they cleared themselves. During this visit, on March 15th, 1896, Kasagama was baptized, taking the name of Daudi (David). He soon showed himself to be a Christian in deed as well as in outward semblance. "A remarkably able and intelligent man, and appears to be full of zeal and energy," was Bishop Tucker's verdict on him. When King Daudi got back to Toro, he changed the name of his capital to Beteriemu, or Betelemeyu, that is Bethlehem.

Bishop Tucker's First Visit.

Two months later, Bishop Tucker paid a visit to Toro and found fifteen Baganda teachers there. A thousand Batoro were under instruction. On May 8th, 1896, the first baptisms in Toro took place. Fifteen souls thus confessed Christ Among them was the Namasole or Queen-Mother. She took the name of Vikitoliya, that is Victoria, and the king's wife was baptized by the name of Damari. Four days later, on May 12th, the first confirmation took place. Nine men, one of whom was King Daudi, were confirmed. When any difficult matter came before him to decide, it was noted that the

king always asked, "What ought I to do as a Christian?"

A house for the missionary and a large church were commenced at once. Two Baganda teachers were retained at the capital and the rest placed out at other stations in couples.

Mr. A. B. Lloyd arrived in the following July and began medical work.

On the Edge of the Pygmy Forest.

This same year Mr. A. B. Fisher, journeying westward beyond the Semliki river to Mboga, near the borders of the Congo Free State, found a good church holding 150 people, and twenty-five men and women able to read the New Testament.

How had this come about? When the Gospel was first preached in Toro, the chief of Mboga and some of his people, who happened to be in Toro, heard it. Baganda teachers were sent amongst them, and a little company of "readers" were soon formed. Tabola, the chief, was won over again by the *lubare* priests, and became a persecutor. The Baganda teachers went into hiding, but were secretly supplied with food by the "readers."

Tabola's faith in the *lubare* priests was soon

shaken. He consulted them as to the whereabouts of the Baganda teachers, and one of their diviners announced that the teachers had gone back to Toro. When he found out that he had been deceived he burst into a passion, denounced the *lubare* priests, and declared that the God of the Christians was a God of truth and that He should be his God.

Then teachers and readers came out from hiding, the church was built, and all was prosperous.

Then, early in 1897, Manyuema mutineers, rebels from the Congo Free State, raided the country, devastating everything, "and once more," to use Bishop Tucker's phrase, "the Christians sought refuge in the long grass.'

The King's Letter.

In February, 1897, King Daudi of Toro dictated to Mr. A. B. Lloyd a letter to "the Elders of the Church in Europe," appealing for more teachers. The following are some of its most touching sentences:—

"I praise my Lord very, very much indeed for the Words of the Gospel He brought into my country, and my brothers, I thank you for sending teachers to come here to teach us such beautiful words.

"I therefore tell you that I want very much, God giving me strength, to arrange all the matters of this country for Him only, that all my people may understand that Christ Jesus, He is the Saviour of all countries, and that He is the King of all kings.

"The people of this place have very great hunger indeed for the 'Bread of Life.' Many die every day while still in their sins, because they do not hear the Gospel. The teachers are few, and those who wish to read, many. Therefore, sirs, my dear friends, have pity on the people in great darkness.

"Also, my friends, help us every day in your prayers. I want my country to be a strong lantern that is not put out, in this land of darkness."

In March, as if in answer to his petitions, the Rev. J. S. Callis arrived in Toro. He began his ministry with bright hopes, but on April 24th he died at Mwenzi. "Although so young to the work," wrote Bishop Tucker, "he had won the affection of the whole country-side."

"Another Uganda in Toro."

At the end of 1897, Mr. Lloyd was in Mengo, and passed through the thrilling scenes of the siege of the mutineers at Luba's. The Rev. T. R. Buckley had taken his place in Toro.

In July, 1898, the Bishop paid a second visit to Toro, and found not only twenty Baganda teachers maintained by the Church in Toro,

but forty-five Batoro teachers also similarly maintained. Several chiefs had followed the example of the king. At the end of that year there were 222 baptized Christians, while the number of "readers" and adherents was very large. "In Toro," wrote the Bishop, "we have to deal with another Uganda."

The Story of Apolo and Seduraka.

The Bishop journeyed on to Mboga, which was peaceful and prosperous once more. But after the Congo mutineers had disappeared further trouble had been experienced. The Bishop tells the story as follows :—

"With the passing of the mutineers came a return of prosperity, which received another blow by a most unexpected incident. This was nothing less than the arrest of Apolo, the principal teacher, on a charge of murder. It came about in this way : a spear had been left outside the house of a Christian woman named Mariamu in a most awkward position ; an alarm of some sort was raised outside, and the poor woman rushed out, tripped and fell, impaling herself on the spear. The whole thing was a pure accident. Apolo, however, happened to be passing near the spot, and, hearing the groans of the poor woman, went to her assistance. Seeing her desperate condition, he called some men near by to come to his help. On seeing what had happened,

they accused him of murdering the woman. He was brought before the chief, who sent the prisoner with his accusers to Toro. Owing to the absence of the officer in charge of the district, he was kept in prison for some time ; but on the arrival of Captain Sitwell, he was discharged without even the formality of a trial.

"It would be impossible for me to speak too highly of both Apolo and Seduraka, our two teachers at Mboga. The former has suffered much for the cause of Christ. He has had false accusations more than once made against him ; he has been in the chain gang, as well as in prison ; he has been beaten, and suffered the loss of all of his property. Actually, while in prison, he taught his fellow-prisoners to read. He has given up the comforts of home, and the comparatively luxurious life in Uganda for the isolation and hard living of a strange land—and all that he may bear his part in the work of evangelizing the Heathen.

"Nor is Seduraka one whit behind his brother in evangelistic zeal. When he visited Uganda a short while since, his friends said to him, 'Surely you are not going back to such an out-of-the-way place as Mboga?' 'Yes, I am,' he said ; and when he persisted and commenced to make preparations for his journey, they seized and tied him, declaring that he was a madman. He managed, however, to escape from their clutches, and is now at work at his old station. I would that there were many such madmen in the world as Apolo and Seduraka.

It is largely owing to their steadfastness and zeal, to their courage and fidelity to their Master, that the work at Mboga has assumed its present dimensions, and is so bright with hope for the future."

During the Bishop's visit, thirteen persons were baptized and seven confirmed at Mboga, the firstfruits of that neighbourhood; and some tribes actually inhabiting the Pygmy Forest asked for teachers.

In this year, 1898, Mr. Lloyd obtained leave to go back to England by way of the Congo, and passed through the forest with only a few Baganda lads. His most interesting adventures are narrated in his book, *In Dwarf Land and Cannibal Country*.

At the End of the Century.

The last year of the century left a record of wonderful progress in Toro. The baptized Christians had increased to 667, besides 332 catechumens, and the teachers, male and female, numbered 126.

The Bishop visited Toro in December, and ordained Apolo Kivebulaya, the brave evangelist of Mboga. European women missionaries made their first appearance in Toro in this year, and were received rapturously.

The First Pygmy Convert.

In 1901 the Mission made great strides, as may be judged by the fact that three men and three women missionaries were assigned to it, and that when the marking out of church sites was undertaken, no less than 165 had been assigned to Toro. Classes for women teachers, schools for the children, a dispensary, and, in fact, all the agencies of a Mission were in full working order. The baptized converts had doubled since the previous year; they were now 1,346, with 600 catechumens.

At Mboga, the first Pygmy, or, to use the correct tribal name, the first of the Babatwa was baptized in the person of a lad of twelve whose name was Blasiyo Mutwa.

In 1902.

In the last year reported on, the baptized Christians in Toro had increased to 1,782, with 427 catechumens, and the teachers numbered 238.

In the school the Katikiro himself was to be seen, wrestling with elementary arithmetic. At first he clung tenaciously to the view that twice two made twenty, and that thirteen should be written 103; and when at length he

understood the notation, he rubbed his hands with delight, exclaiming, "Oh! what wisdom we have!"

2. USUKUMA.

The south-eastern corner of Lake Victoria is connected with the earliest parts of the Uganda Mission story; for the missionaries who toiled along the southern route reached the Lake by way of Usukuma, and the stations of Msalala and Usambiro successively appear in the records of their journeys. The stations set up in the country were intended as the last links in a chain of Missions leading from the coast to Uganda.

Sad memories grouped round Usukuma in those early days. True, the murder of Shergold Smith and O'Neill took place at Ukerewe on the other side of Speke Gulf; but Dr. John Smith died at Kagei.

A Deadly Mission.

When the rapacity of the chiefs caused the abandonment of Msalala, Usambiro was fixed on as a site; and when Bishop Tucker visited the station on his first journey to Uganda, he found five graves of missionaries there—the graves of Mackay, of Bishop Parker, of Blackburn, of Hunt, and of Dunn.

Mr. Douglas A. L. Hooper opened the station at Nassa in January, 1888, and was joined by Mr. D. Deekes in March. Mr. Deekes left invalided, and never returned to the station. The Rev. J. V. Dermott reached Nassa in 1890, but died in 1892. In 1896 the Rev. E. H. Hubbard left, on account of health, and was accidentally shot whilst on his way back to the field. In June of the same year Mr. J. P. Nickisson died. Thus the Rev. F. H. Wright, who had arrived some few months previously, was left alone. Mr. Whitehouse arrived in 1897, Mr. Force-Jones in 1898, and the Rev. J. W. Purser in 1899; but Mr. Force-Jones had to retire owing to fever in the latter year, and Mr. Wright and Mr. Whitehouse came home on furlough in 1900. The Rev. Martin J. Hall visited the Mission in 1901, but was drowned in a storm on the lake as he was returning. Till the Rev. F. H. Wright went back to the Mission in 1901 the Natives had never seen again one who had left them!

The Country and the People.

When Mr. Force-Jones came home, the writer had a conversation with him in which Mr. Force-Jones embodied an outline of the

information obtainable about the Mission. The following is an extract from it:—

"'Our small-scale maps do not convey any notion of distances,' I remarked. 'How big is Speke Gulf, for instance?'

"'Sixty miles long by twenty broad,' replied Mr. Force-Jones, 'but it is narrower at its mouth. Kilabello, where I worked for part of my time, among the Ba-jita, is on the north shore. The kingdom of Shashi lies more inland, and is bounded by the River Ruwana, which is a swift-running stream all the year round. Usukuma proper is south and west of the river.'

"'Have the kings you refer to any real influence over large areas?' I asked.

"'Certainly,' said Mr. Force-Jones. 'The kingdom of Burima, which is called Nassa in England, is quite three days' journey across, and that of Shashi is still larger. Each is independent of the other.'

"'The country is thickly populated, I believe?' said I.

"'Yes. Of course there is no means of arriving at a trustworthy estimate of the numbers. One thing which would make it difficult is the manner in which the people live—not in towns or large villages, but in endless small hamlets. Each is enclosed within a stockade, and contains one family and its household—say perhaps fifteen or twenty persons.'

"'Something like what they call in India "compounds"?'

"'I suppose so. It happens in this way. A man has a daughter. If a young man wishes to marry the girl, and has not enough to pay for her at once, he pays down say thirty goats. Then he goes to live in his father-in-law's "village" until he has paid off the remainder of his debt, at the rate of two goats a month. A wife is valued at about a hundred goats on an average. When he has completed his purchase he leaves his father-in-law's village and starts one of his own. The richer he gets the more wives he buys, and the bigger his village becomes. There are dozens of these villages within a short distance of Nassa, though perhaps there are not more than a hundred and fifty people who live quite close. From Nassa to Mwanza there are villages all the way, so near that you can always shout from one to another. Sometimes you may walk for days past an uninterrupted string of them, and I have never been more than four hours' march without seeing one.'

"'How do the people get their living?'

"'They cultivate sweet potatoes and a coarse grain, which the Swahilis call *mtama*. They make a sort of porridge with it. Goats I have just mentioned. They also pasture cattle for the sake of the milk and butter. The men drink the skim-milk, and the women the butter-milk. They seldom kill their cattle, except for such an occasion as a wedding, but only eat the beasts that die a

natural death. I remember a chief who heard we were eating beef, and expressed his sorrow for our misfortune in losing, as he supposed, one of our cows. The same chief afterwards sent us the leg of a cow that had died, but we gave it away to our people. Fowls are plentiful enough, and very cheap—about a halfpenny each. No woman may eat a fowl, nor, strangely enough, may a king do so.'

"'What do you missionaries eat?'

"'Chiefly meat and Indian corn. On a journey we carry fowls with us in a basket. Your cook-boy will, if you do not watch him, carry them head downwards, with their legs tied together.'

"'Have you been able to discover any religious system amongst the Natives?' was my next question. It produced a string of answers here placed together as one.

"'No. So far as I could ascertain they have no idea of the future life, and no gods in the ordinary sense of the word. They have, however, a number of superstitious practices. Devil-huts are very common in the villages or in the corn-fields. They are made of dried grass, and rather more than three feet high. There is nothing in them but a little corn or some other offering placed there in the morning, and soon picked up by the birds.

"'When the Basukuma are going on a journey a fowl is killed in the path along which they are going, and the entrails are inspected to see if the journey will be fortunate.

"'The women have a curious custom of curtseying to every man just as little village girls in England do to the vicar or the squire. They say, "It is our custom; we do it to your father." I believe that it is in some way connected with spirit or ancestor worship.

"'There are medicine-men who work with charms. For instance, if you want a charm against thieves the medicine-man ties a lion's claw on his upper arm and mixes a number of herbs together. Then he stirs the mixture with the lion's claw, and gives you the pot of "medicine." You pour it over the entrance to your village, or keep the pot somewhere in the village; and then if any one comes to steal you are assured that he will be struck with sickness.

"'The only superstition involving cruelty is the rain-making. Rain falls in our neighbourhood with great regularity, and its coming at the end of October may be predicted almost to a day. Nevertheless, the kings always make medicine to bring rain. If the rain does not come at the time prophesied, it is given out that a child has stopped its coming. So a child is sought for, generally one whose top teeth have been cut first, or one with a cast in the eye or a hare-lip, and is thrown into the lake. Our missionaries have been able to prevent this when they have happened to be at hand.

"'I have never met with hands cut off or any such mutilations, which are still seen in Uganda

as relics of the old heathen time. However, I ought to mention that the Natives have no word for "murder" as apart from the killing of an animal. That fact, perhaps, shows an indifference to human life.'

"'What is the attitude of the people towards the Gospel?' I asked.

"'The chiefs are friendly and ask for teachers. It is not the desire for a white man. They are content to have a native teacher.'

"'How do you carry on the work?'

"'We have three stations, Guta and Kilabello among the Ba-jita, besides Nassa itself, and we have out-stations. We took turns to go to the northern stations. We have a staff of ten Baganda teachers, six regular Basukuma teachers, and other helpers. We fix a centre and then itinerate from it. The white missionary teaches the native helpers and then they go and reproduce what he has said. As a rule they do it very well. Most of our Christians know the Bible history pretty thoroughly.'

"'You place great reliance on teaching?'

"'Yes,' said Mr. Force-Jones, 'some of the best results may be traced to it. We are now reaping the fruits of teaching by Hubbard and Nickisson years ago. In our schools we begin with the reading-book, like the Luganda *mateka*, and then go on to teach the Old and New Testament. We have the four Gospels printed in Kisukuma.'

"I showed Mr. Force-Jones the picture of the church, and asked him to explain it.

"'It was built by the Christians,' he said. 'They wouldn't let any of the Heathen help because they wished to show that being a Christian didn't make a man lazy. I believe there is no other church in Central Africa built of stone and by none but Christian labour. The church holds about two hundred people, but there is a larger church at Nassa which holds six hundred.'

"'What type of Christians are they?'

"'Real and true, I trust. We have not had more than three backsliders that I can remember. Daudi Mbasa, the first convert, refused an important chieftainship and put away a number of wives. He is now a teacher. Our Christians are not "rice Christians." They live in their own villages, among their own people. There are no rich men among them, though the king of Nassa's eldest son wishes to be a Christian, and all the king's sons are "reading." To show the spirit of our people I might tell you of a woman who didn't come to Holy Communion for some time because she had no offering to put into the basket. After a while she came again. Then we found out that her husband, who was a Heathen, objected to her giving anything that belonged to him, so she occupied the middle of the day, when her time was her own, in planting and tending ground-nuts, which she sold so as to be able to give something to God's work.'

"'What are the prospects of the Mission?' I asked.

"'Very bright in comparison with some of the coast stations, though of course not so brilliant as in Uganda. We are, as I said, beginning to reap the fruits of the work of our predecessors. Sunday is observed by Heathen and Christians alike round the shores of Speke Gulf. We run up the red-cross flag to let the people know it is the Sabbath Day.'"

3. BUNYORO.

The appearances of Bunyoro in the early history of the Uganda Mission are usually in the light of an unreached kingdom of slave-raiders, whose king, Kabarega, was a name of terror. We have seen, for instance, how Lugard established a line of forts between Toro and Bunyoro to restrain the Bunyoro raids.

In 1894 this bad pre-eminence of Bunyoro received a great check, for an army of Baganda under British officers drove Kabarega out of his kingdom and established forts in Bunyoro itself. This was the expedition which Pilkington accompanied as chaplain, when he learned how little the Gospel was known outside Mengo.

In November, 1895, Mr. A. B. Fisher itinerated in Bunyoro, made friends with some

of the chiefs, and visited Kawola, the former capital of Kabarega, where he stayed ten days. He left two of his Baganda "boys" as teachers and found or built a church.

In October, 1896, the Rev. H. R. Sugden passed through Kawola, and reported that the work was progressing.

In September, 1898, a little more attention was given to Bunyoro. Three and a half years before, probably in the expedition above referred to, a little son of Kabarega's, named Kiteyimbwa or Kitiamba, together with a sister ten years older, had been captured and detained in Mengo. Early in 1898 the British administration selected this boy, now ten years old, as king in place of the banished Kabarega, and appointed the girl as "queen sister," or Lubuga. Both had become "readers" in Mengo. To Mr. H. B. Lewin the two were entrusted, and he escorted them to Masindi or Busindi, the capital, where they were not very favourably received by the chiefs.

Mr. Lewin described Masindi as consisting of the European fort, the king's enclosure, and some 500 huts. The people seemed to him inferior to the Baganda; they were clothed in skins, and covered all over with charms. The

most important man in the country was Byabachwezi, chief of Kawola, a place two marches (thirty-five miles) to the west of Busindi. Mr. Lewin found that Byabachwezi could read a Gospel, and that he had built a church at Kawola which had been burned down some time previously.

Mr. Lewin taught the young king and his sister and others, and when he went away left behind him Tomasi Semfuma, then a lay reader, to continue the work.

In the following February, Bishop Tucker visited Bunyoro with Mr. A. B. Fisher, and baptized the boy king by the name of Yosiya, and his sister, who was ten years older than himself, by the name of Vikitoliya Miria. Mr. Fisher went on with the Bishop to Kawola, and was afterwards stationed at Masindi. Thus for the first time a European missionary was resident in Bunyoro.

The Superstitions of the Banyoro.

Mr. Fisher was the first to set down definite information about the religion of the Banyoro. The following extract gives a short statement of his discoveries:—

"The Banyoro believed in a great devil, called

Byachwezi, and his ten angels, called—(1) Nyabuzana, (2) Kyomya, (3) Kagolo, (4) Mulindwa, (5) Ndaura, (6) Ebona, (7) Mugenye, (8) Mukasa, (9) Lubanga, and (10) Namutali. When these angels were consulted, the priest placed on his head the crown peculiar to each ; otherwise the oracle was dumb. The ritual of devil-worship in Bunyoro was most horrible. Propitiation at the favourable time was the remedy for every evil or disaster. This took the form of (*a*) human sacrifice, (*b*) cutting with sharp knives, (*c*) burning with fire, and (*d*) extracting teeth in lower jaw, that the life, the blood, the smoke of human flesh, and the dedication of human teeth might turn the great devil from his stern purpose. The moment a baby is born it is scarred with a sharp knife and dedicated to the devil. If it has a pain in the head or chest and cries, the devil is angry, and the little creature is burned with a red-hot iron on the head and chest, that the human smoke may drive away *lubare.* When the poor baby's teeth arrive, instead of being a cause of delight to the mother, she painfully extracts them. Amongst my daily patients is a little girl with a deep wound in her forehead, caused by her mother firing a blunt arrow at the child's head that she might draw the blood and cure the pain."

The superstition of the chiefs may be illustrated by the fact that when Kabarega was captured in April, 1899, and the rain held

off, the chiefs went to Col. Evatt and asked him not to withhold the rain any longer. "Are not you now our rain-maker," said they, "since Kabarega's capture?"

Bunyoro as It was.

Mr. Fisher notes the following curious facts about Bunyoro and its king before its conquest:—

"The king had about 10,000 cattle and 20,000 sheep. The cattle were herded in twenty different districts of Bunyoro, each herd being of the one colour. Special white cows with long horns were kept inside the king's enclosure at night, and milked before the king. Round the necks of these cows were small iron bells, which served to warn every one to get quickly out of the way of the cows as they went out to feed, under pain of death.

"Cows in Bunyoro were groomed as horses in England. Seven loads of common salt were thrown every day into the well from which the cows drank. The king's numerous wives were sent out to the different cowherds in rotation that they might fatten on milk, not being allowed to take any exercise.

"The majority of Kabarega's wives belonged to the Bahima tribe, who are considered here the royal race. They are tall, possessing European features, and are shades lighter than the other Natives. They have very polished manners, and

are also much more intelligent than their neighbours. Kabarega was particular about his food, and lived chiefly upon beef, goat meat, and milk, while fowls, sheep, potatoes, and beans were excluded from the royal table. He never took any exercise, and was consequently very fat. In the morning he heard cases and gave judgments, and the remainder of the day was spent lounging about, surrounded by his wives, who kept away the flies, polished his nails, and paid him other similar attentions, while they kept up a running fire of the boldest flattery. Every one addressed him by a word meaning 'there is none greater.'

"His country was divided into eleven provinces, under provincial chiefs, who were directly appointed by the king, had power of life and death, and could not be put to death themselves. On their appointment they were given a curious crown called *nkondo*, which they wore in silence in his august presence once every new moon. The crown was in shape like a small beehive, covered with red, white, and blue beads, wrought in small pyramids round the sides, with a top-knot of parrot feathers worked into a small grass ball. It was said to contain part of the jaw-bone of a previous king. The chin-strap was made of fine grass, and weighted with the skin of a long-haired goat peculiar to Busoga."

"Gun-cap's" First Sermon.

A first reading-book put, some years before,

into the hands of a young Munyoro, called Fatake ("Gun-cap") from his fiery nature, had been the means of his conversion, and he was baptized by the name of Mika. Just about this time the lad preached his first sermon. Said he:—

"People told me, 'If you become a Christian you will lose everything'; but what have I lost except my evil habits? They told me I should become dumb if I did not worship the devil, but my mouth is now wide open. They fled in terror from around me as I took the devil and his ten angels and burned them with fire, because they thought if they stood by they would die with me, but here I am alive and talking to you in this church. My friends, put yourselves under Jesus: He is a good Master. Leave *lubare:* he is a bad master."

This lad is spoken of by Mr. Fisher as the first Munyoro convert.

The Rev. Nua Nakiwafu was put in charge at Kawola in June, 1899.

At the end of that year there were 1,200 persons under instruction, twenty-nine baptized converts, twenty out-stations, worked by four Christian chiefs, two local teachers, and twelve Baganda missionaries.

Mr. Fisher's friend, Byabachwezi, chief of

Bugaya, was amongst those baptized. He took the name of Paulo, and married shortly afterwards Damari Kalijuka, a bright Christian princess.

Mr. H. H. Farthing joined the Mission at Masindi in October, 1899. In the following summer, Mr. Fisher was transferred to Toro and the Rev. C. H. T. Ecob took his place.

It is noted that at this time some Baganda teachers began work among the Bakedi at Foweira and Fajao, eastward of Masindi towards the Nile, but the attempt was not long continued. A church was built at a place called Ngogli, Mr. Farthing moved on to Kawola, but went back to Masindi when in October, 1900, Mr. and Mrs. A. B. Lloyd arrived at Kawola.

The Founding of Hoima.

About the same period the sub-commissioner, Mr. G. Wilson, determined to found a new capital at Hoima, on the direct route between Albert Lake and Mengo. Thither Paulo Byabachwezi had already gone to settle. He had been made Regent to the King, with the prospect of being Katikiro later.

Mr. Lloyd describes a wonderful service held

on the occasion of a visit from King Daudi Kasagama of Toro and several Christian chiefs. One after another got up and testified what the Gospel had done for them. "The last time we came to you here in this country," said Petero Kasuju, "we came with shields and spears in our hands and hatred in our hearts; now we stand before you with God's Word in our hands and His love in our hearts."

Dr. and Mrs. A. R. Cook were present from Mengo and did valuable medical work. Lunyoro was definitely adopted instead of Luganda as the language in which teaching should be done.

In 1900 Mr. Ecob made some interesting journeys in the Bukedi country with a view to the evangelization of that wild people.

A New King.

In 1902 the chiefs went in a body to the sub-commissioner and asked that the young King Yosiya, who had proved weak and unfit, should be deposed, and named another son of Kabarega's whom they wished to see on the throne. Their choice had fallen on Andereya, a young man of twenty, a zealous Christian,

and possessed of great qualities as a leader. The joy of the missionaries was great, for no Christian worker had been more constantly helpful than he. The Mission had advanced so much that teachers' conferences were now held. At one of these a great struggle with the spirit or devil worship at the Kibere salt mines was described.

Mr. Ecob returned home to England in 1902, and the Rev. H. W. Tegart joined the Mission, taking up his position at Bugoma, nearer to the Toro border than Hoima.

Mr. Tegart itinerated among the hitherto unreached Ba-lega, who live west of Lake Albert, which resulted in fifteen Baganda teachers being sent to them. His story of his visit should be read in his annual letter for 1902.

At the beginning of 1903 Mr. H. H. Farthing died of hæmaturic fever.

The total number of Christians in Bunyoro at the end of 1902 was 349, including catechumens, and the total number of native teachers 115.

4. BEYOND LAKE KIOGA.

When the Rev. G. R. Blackledge was at home in England in 1900 he described to the

author a strange expedition which he had made in the previous year from his Mission in North Busoga.

He had journeyed three or four days unti he came to the shore of Lake Kioga, to the north-east of his Mission. He crossed in a canoe and slept for a night on an island. Thence next day he crossed to the main land beyond, with his Baganda boys. The strange unclothed people, utterly different from Baganda or Basoga, crowded round him. Girls thrust out their tongues at him to show that they wore rings through them, and then showed that they could work off the rings if they liked.

A Terrifying Debate.

Uncanny as this sight was, Mr. Blackledge had to experience one more terrifying. A sort of palaver was held, to which a crowd of men came fully armed. Mr. Blackledge, through an interpreter, invited the Natives to receive teachers.

The discussion was carried on interminably. Each debater marched up and down between the long lines of men as he spoke, brandishing shield and spear to emphasize his words. At length the answer was given. "Formerly the

Baganda used to make raids upon us. The teaching that has made such a change must be good. We will receive the teaching."

The Rev. T. R. Buckley's Visit.

In January, 1900, the Rev. T. R. Buckley paid a longer visit to the country. The writer, then editor of the *Church Missionary Gleaner*, had a long conversation with him, which was printed in that magazine in May, 1901, and part of which is printed here, as a convenient way of presenting the facts thus elicited:—

"'I understand you have been in the Bakedi country, Mr. Buckley,' I remarked.

"'Yes,' he replied; 'I spent two or three weeks amongst them in January last year, when I was stationed in the province of Bukoba.'

"'Quite near, then,' I suggested.

"'That depends on what you call 'near,' he answered. 'It took me seven days—four days walking and three days in canoes down the Nile and across Lake Kioga before I reached Bukedi.'

"'I see,' said I, glancing at the map, 'that the lake is very curious in shape.'

"'Yes,' returned Mr. Buckley. 'The Natives regard it as not one lake but three. It is very difficult to make out the exact outline, for there are a number of floating islands in it, made of

vegetable matter, like the *sudd* which was lately cleared away from the Nile south of Khartoum. These floating islands had tall papyrus reeds growing on them.'

"'Before you go any further,' said I, 'I should like to know how you came to go on this visit.'

"'You may remember,' replied Mr. Buckley, 'that when King Mwanga of Uganda and King Kabarega of Bunyoro failed in their rebellion they fled to Bukedi, and had to be rooted out from that country. After they were captured, Bukedi was put under the care of a Muganda chief, named Semei Kakungula—'

"'A Christian?' I asked, interrupting.

"'A very earnest Christian,' was the emphatic reply, "and an able man. An English officer told me that he considered Semei the bravest Native he had ever known. Well, Semei went into the country with a large body of his men, to police it, so to speak. And my purpose in visiting it was to reconnoitre, and to see if there were any openings for missionary work.'

"'Semei welcomed you, I suppose?' said I.

"'You shall judge from what I tell you,' said he. 'I arrived on a Friday. Semei gathered his men together, some hundreds of them, and in twelve hours they had built and thatched a large reed church, ready for the Sunday. On Sunday I held service in it; there were a congregation of 250 Baganda, Semei's followers. Fifty of them stayed to Holy Communion.'

"'By that time you were among the Bakedi, of course?'

"'Yes,' replied Mr. Buckley, 'in fact, Semei's house was in what had been a Bakedi village. Their houses, by the way, are different from those of the Baganda. They are round, like bee-hives, not of reeds as in Uganda, but of poles intertwined with grass, plastered over with mud, and also thatched with grass. The roof comes down to within four feet of the ground, and the low door is not more than about three feet high. Each house is about twelve feet in diameter. A man and his family would live in each, but when a man gets more wives than one—they practice polygamy—he builds a fresh hut for each wife. In fact, a village seems to consist of the houses of one large family. I suppose that if a man got important enough in his own eyes, he would go off and start a new village for himself. The goats and fowls lived in the houses with the human beings.'

"'Then they were not over clean, I expect?' said I.

"Mr Buckley smiled. 'When I lived in a Bakedi house,' said he significantly, 'I took care to put down a thick layer of grass on the floor.'

"Then, resuming his description, he continued: 'Each village was surrounded by a cactus hedge, as a protection against wild animals and enemies. Inside the enclosure I noticed a smaller enclosure, also of cactus.'

"'Something connected with worship?' was my conjecture.

"'No. You would never guess. I was told it was for a man to run into if he saw his mother-in-law coming! I did not discover the origin of this custom. In Uganda itself there is a certain dread of the mother-in law.'

"Mr. Buckley proceeded: 'There is another curious arrangement in their villages. All the unmarried girls are sent into one house at night, and ashes are sprinkled on the ground outside, so that if any of them went out their footmarks would betray them.

"'All the lads and unmarried men sleep in a similar hut outside the village enclosure, perched on a platform about eight feet high. In order to reach the platform they have to climb up a pole which leans against it, and serves as a ladder. When they are all shut in, ashes are sprinkled on the ground round the platform.'

"'Mr. Blackledge once told me,' said I, turning to another topic, 'that the girls wore rings through their tongues. I understood him to say that they would put out the tongue and show the ring piercing it, then draw it in, work the ring off, and show the tongue again without the ring. Did you see anything of that sort?'

"'I saw plenty of tongues pierced with rings,' Mr. Buckley replied, 'but I cannot say I noticed the Bakedi girls working their tongue-rings off and on. Of course that is merely an accident. The

rings must have been clenched through the tongue, and if they were not clenched tight it would be easy to withdraw them.'

"'It is the most extraordinary fashion I ever heard of,' I remarked.

"'Not more extraordinary,' said Mr. Buckley, 'than some other things I saw. I noticed men with holes pierced through the chin of such a shape that a hook-shaped piece of bone or ivory could be inserted, to which a brass or iron ornament was attached. I remember another man who had pieces of stick thrust through holes in his lips, so big and long that he had to take them out when he wished to speak, because they hurt his tongue. I have seen holes pierced all round the lips, round the edge of the ears and outlining the eyebrows, and beads stuck in all the holes!'

"'You saw nose-rings, I suppose?'

"'Yes,' said he, 'I saw rings through both sides and also through the middle cartilage of the nose. Of course they also wore anklets and bracelets. They were particularly addicted to rings round the upper arm.'

"'I expect you saw some oddities in the way of head-dress too,' I suggested.

"'A good many,' Mr. Buckley agreed. 'For instance, in some cases the men shaved off all their hair except a little tuft, and on this then placed a little wicker-work basket or hat, about the size of a tea-cup! Then I saw hats of cocks' feathers, stuck on with some resinous substance. Then, again, I

have seen men who wore iron head-pieces with horns sticking out to imitate buffalo-horns.'

"'By the way,' said I, 'all this time I haven't asked you what the people looked like.'

"'I thought them a fine race,' he answered. 'They are quite as tall as the average Englishman, well-proportioned, and carry themselves well. I never saw such runners as they are.'

"'Not very brave, then,' I interjected.

"'I don't mean that at all. On the contrary, the Baganda used to have a wholesome fear of them. I was witness to a scene which showed their bold spirit. Whilst I was in Bukedi I took a journey to a place ten hours distant from Semei's village, with an escort. On the way we stopped at a Bakedi village, and whilst we were there one of our men—not a Christian, and, I am glad to say not a Muganda—stole a hoe. The Bakedi were in a great rage. One of the Baganda cried out, 'They are running for their spears!' and picked up his gun to fire. I told him to keep quiet. Then I asked the Bakedi what was the matter. When I understood, I had all the bundles searched. The hoe was found, so I ordered the thief to be tied up, and made him carry a load, though he was not a porter. Then I told the Bakedi that he would be tried and punished by his own chief. It was a trifling incident, but it showed that though the Baganda had guns, the Bakedi were not afraid of them.'

"'You spoke of spears,' I remarked.

"'They used a light spear for throwing,' explained my patient informant, 'and shields made of elephant or buffalo hide.'

"'And then those hoes,' I went on, 'do they make them?'

"'No, they obtain those from the Banyoro, who work in iron, in exchange for goats and sheep.'

"'Then the Bakedi are an agricultural people,' was my comment.

"'They till the land and they keep large flocks of cattle,' he answered. 'The grain they cultivate is a sort of millet, which they call *bulo*. It is coarsely ground and boiled. The tillage is done by the men and not by the women, as in Uganda. There are no bananas. They don't kill the cattle, but only eat the animals that die. They make a kind of beer from the millet, by pouring hot water over it and letting it ferment.'

"'Have they any other occupations?'

"'They amuse themselves of course. They are as fond of drumming as most Africans. Some of their drums are four and five feet long, and made of crocodile skin. They lay these big drums on the ground and beat them with the palm of the hand. Smaller drums are beaten with sticks. They dance to the accompaniment of the drumming—a shuffling, stamping sort of dance. They fasten dry gourds, with seeds inside, to their ankles and legs, so as to make a rattling noise as they dance.'

"'You would scarcely have time to find out much about their religion,' I suggested.

"'Not much. I found out that they believed in witchcraft and worshipped evil spirits. Of course they use charms. As far as I could ascertain they were a strictly moral tribe.'

"'How would they receive the Gospel?'

"'Very readily, I think,' was Mr. Buckley's reply. 'They asked me to stay and teach them, and said they would cultivate land for me. After I left them I sent back four or five Baganda teachers, and when I last heard the Bakedi were coming to be taught. Besides these teachers, when I went that ten hours' journey from Kakungulu's village, I found that some of the Baganda at the outpost were in the habit of gathering the Bakedi youths and girls and were teaching them to read.'

"'Is there much scope for new work?'

"'Indeed there is. No one knows how far the Bakedi extend. They say themselves that Bukedi is ten days long and ten days wide, but that only gives a vague idea of its size. It is certainly larger than Uganda and Bunyoro put together. I have heard say that they understood the language used by the Soudanese who revolted, and the Soudanese understood them. If that is true, it perhaps shows that they extend a long way down the Nile valley.'"

5. ON THE SLOPES OF MOUNT ELGON.

In November, 1900, the Rev. W. A. Crabtree visited the country. Mr. Crabtree is the most

advanced linguist now in the Mission, and soon learned to discriminate between various dialects used. At Mpumude, Semei Kakungulu's headquarters, now become more important, he distinguished a language which he called Teso, while in Lower Kavirondo a non-Bantu language called Lur was spoken. He found that "Bakedi" was a vague term applied to the inhabitants, just as people at home use "blacks" or "niggers" as a loose designation for coloured races. He found the Natives broken up into small clans, a system which operates against the spread of the Gospel, just as it is found to do in Usagara, for instance. He thought it more correct to describe the district as Kavirondo.

A station was founded at Masaba, on the slopes of Mount Elgon, that huge group of peaks, rising terrace above terrace, which Sir H. H. Johnston so alluringly describes.

In September, 1901, the Rev. T. R. Buckley and the Rev. W. Chadwick arrived at Masaba, and stayed for a time, but afterwards were transferred elsewhere. Mr. and Mrs. Crabtree continued to remain in Masaba. A station named Budaka was opened by Mr. Buckley and Mr. Chadwick for a time, but had to be closed

when Mr. Chadwick was invalided home. Even then the missionaries found no less than four tribes speaking as many different dialects.

The number of baptized Christians in the district up to the end of 1902 was thirty.

6. NKOLE.

In Uganda there is found an inferior race, lower than the ordinary peasants and formerly enslaved, called the Bahima. They are the herdsmen of the country, for the Baganda will not touch cattle. These Bahima live on milk and the blood and flesh of cattle; they seldom kill the cattle they tend, but eat those that die and draw the blood from the living animal. They retain a language of their own, and are considered to be the descendants of a tribe of Asiatic invaders. "Their facial type," says Lugard, "is orthoprognathous, with a prominent nasal bone, thin lips, and hair of which the structure is identical with that of Europeans. Their colour is usually light brown, their physique thin and wiry. Euin describes them as natural gentlemen. Their women are often beautiful. Though slaves, they alone were allowed to pare their nails to a point and to wear brass on their ankles—the prerogatives of the king."

In Nkole, the race which is thus subject in Uganda is the ruling people. Consequently Nkole presents features wholly different from those found in Uganda. The women are kept secluded, and are veiled when they appear in public; and, generally, the life appears to be a sort of blend of the Masai with that of the Mohammedan Arab.

The country is about 8,000 square miles in area (i.e. rather larger than Yorkshire), and has an estimated population of 300,000. The general elevation of the country is higher than that of Uganda, and parts are covered with forests; but part is thought suitable for European colonization.

The story of its evangelization is a remarkable one. The Christians of Koki had long desired to obtain an entrance for teaching into Nkole, but were resisted until the beginning of 1900. Bishop Tucker visited the country in December, 1899, and tells the story as follows :—

Bishop Tucker in Nkole.

"Certainly our first view of the native capital of Nkole was disappointing, to say the least. It is little better than a huge cattle-kraal. The king and his dependents live inside the kraal with the cattle. The lodging of his majesty is not much

better than that of his herds. A thorn *boma* surrounds the whole enclosure. Happily our tents had been pitched, not inside the king's kraal, but in the enclosure of the Katikiro, some three or four hundred yards away. The Katikiro is a 'progressive,' and had built his house after the Uganda model. We were therefore fairly comfortable.

"In a little while a messenger came from the king to say that he was about to visit us. We awaited his coming with no little interest.

"Much, humanly speaking, depended on the issue of our meeting. Our object, of course, was to gain an entrance for the Gospel of Christ into Nkole. It was, therefore, our first work to try to get permission for our two Koki evangelists to remain amongst them to preach and teach the way of salvation.

"We told them how that the Gospel is good for both worlds—this and the next—'having the promise of the life which now is, and also of that which is to come.'

"Baguta and the king agreed that no doubt that which we told them was true—*but*—there was great hunger in the land, and it would be difficult to support the two teachers. Would it not be better for them to go away and come back again in three months' time, when there would be an abundance of food?

"Our teachers, Andereya and Philipo, both agreed that they were prepared to endure a little hardness, even a little starvation. Would the

king provide them with milk?—they would be content with that.

"The king was doubtful whether it was possible.

"'What!' I exclaimed, 'the king of a great country like Nkole unable to supply two men with milk twice a day!' The thing was impossible to imagine.

"After a great deal of discussion it was agreed to receive the teachers and to give them milk morning and evening until the food famine was over. In the meanwhile, food would be sent in from Koki from the garden of Andereya, who is a Koki chief.

"The struggle was a prolonged one. First one excuse and then another was brought forward, only to be met and combated by our two evangelists. They showed an immense amount of intelligence and wit in dealing with Baguta, and finally gained the day. It was agreed that they should remain, and the king would build them both a house in which to live and a place in which to teach.

"So far the victory was won. But the next day the struggle was renewed. The king and Baguta came to see us in the afternoon, and re-opened the question by asking whether it was not possible to postpone the commencement of our work until the harvest. Inch by inch the ground was fought over again until darkness came on and it was agreed to let the original arrangement stand—and so we parted."

The ice thus broken, though with difficulty,

the king and Baguta turned wonderfully to the new teaching. In nine months' time a church was built and the two were learning to read.

A Great Charm-burning.

At the close of the year a Muganda clergyman, the Rev. Aloni Muyinda, visited Nkole, without knowing that there were any teachers there. He came in for a striking scene. The Rev. G. K. Baskerville heard him tell the story at a meeting at Ngogwe, and thus repeats it: —

"After he had been there a few days the Prime Minister came, bringing all his charms and fetishes to the teacher, saying he wished to give them all up. The teacher arranged to bring them up to the church, so that every one might see them burnt, as many of the peasants think we keep these charms in order to benefit ourselves. Arrived at the church, the king heard of it, and came himself and gave orders for the burning to be in his courtyard, and he sat out there with all his big chiefs. The people, as soon as the fire was started, began bringing *their* charms, and there was soon an almost universal moving towards the fire, which was kept going half the day. Then the Prime Minister stood up and said that he was afraid these people were only following his example—they had better think over it—he had given up his freely; but all said they did not want any time for thinking, they had

resolved to be taught. Presently the king, Kahaya, himself brought his charms."

The Rev. J. J. Willis was stationed at Mbarara, the capital, at the end of that year. He was soon able to report thirteen out-stations, one or more in each of the *sazas* or provinces.

King Kahaya visited Mengo in the spring of 1901, with a train of about 1,400 followers, and special teachers were set apart for their instruction. He was much interested in the hospital; and when he heard of operations, he wanted Dr. J. H. Cook to perform some operation on one of his followers, just to show how it was done. But when he saw the septic wards and was told what they were for, he ran away, from fear.

The Baptism of the King.

The Rev. J. J. Willis was transferred to Entebbe in the following year, and was replaced by Mr. E. C. Davies. Two young men were the firstfruits of the Mission; and on December 7th, 1902, the king was baptized, with the Katikiro, their wives, and eighteen others. The Rev. H. Clayton thus tells the story:—

"At 4 p.m. we went up to church for the baptismal service, and found the place packed. Some, too, were sitting round outside, and there

must have been quite 700 present. One special feature in the service was that now for the first time the ladies appeared unveiled in public. Those who were going to be baptized had arranged to give up covering their heads with bark-cloth, and the other ladies present did the same.

"The king, Kahaya, took the names of Edward Sulimani, while his wife was baptized Esther. The Katikiro, Mbaguta, chose the name Nuwa, and his wife Samali.

"As soon as we came out of church, a messenger came to us and said, 'Come and see the king beat his drum.' We supposed that it was a way of showing his joy, so followed the messenger into a courtyard close by, which we found spread with grass. In the centre were four painted drums draped with bark-cloth. The Katikiro then told us that one of these was the national drum of Nkole, and that from time immemorial it was supposed that if the king of the country were to beat it disaster would follow; but that Kahaya, now that he was baptized, wished to beat it publicly that his people might see that he had given up the old superstitions. The king then rose from his chair and solemnly beat the drum, and the proceedings were over."

In some of the out-stations there has been a chronic difficulty about food, and Roman Catholic teachers have induced three chiefs to adhere to the "White Fathers."

MEDICAL ITINERATION: AN OPEN-AIR DISPENSARY.

HAM MUKASA, WITH FATHER, WIFE, AND CHILDREN.

THE LIFE OF HAM MUKASA.

Written by Himself and Translated by the Ven. Archdeacon Walker.

I AM about to write of things I experienced, and thoughts that were in my mind when I was a child and afterwards as a young man, before I was taught the religion of the Lord Jesus Christ—up to the present time.

My life is like a day—childhood, from the dawn to noon, as a young man from the noon to evening. And now I am entering on the evening period.

A Child's Thoughts.

When I was a very small child I thought that my father was the king of Uganda, and that there was no one of more honour than he. It was merely a childish fancy, for there was a king and there were many others of far more honour than my father.

I used to think, too, that when the evening came on the sky came down to the earth, and that therefore we were able to see the stars because then they were quite close to us. Yet, of course, this was not really the case.

I used also to think that the king could not die ; that the king did not eat food ; that his body was not like the bodies of the men he ruled over, but that it was like brass, or beautiful beads. Of course this, too, was only childish fancy, and when I grew older I no longer thought these things, I learnt other things.

Charms for a Chieftainship.

When I was a lad my aunts gave me charms to wear and small pieces of clay to swallow, and a medicine called *bulezi*, which ensures your obtaining a chieftainship from the king. My aunts assured me that if I did as they told me, to think of these charms and to respect them, that when I grew up I should certainly be a chief under the king. Of course, this was all nonsense, but I believed it fully at the time, and for long afterwards ; in fact, till I became a Christian. For years I trusted in those charms.

My father taught me that up in the sky there lived people with tails, and this I fully believed. Of course, I know now it is not so, but I believed it then. I know now my father told me lies, but when I was a lad I did not think my father could say anything that was not true. I remained a long time in this opinion, for my father and my uncles all said that men with tails lived up in the sky.

How to go up into the Sky.

I was also told that if a man wished to go up

into the sky to the gods he should go to the stone on which plantain sponges are beaten out, where there was a plantain of the kind called *gonja*, and then tie some of the fibre of this *gonja* and say thus—"O God [*lubare*], take me—O God, take me." And then they told me that if I did this I should be able to go up into the skies. But I was afraid to try it, because I did not wish to leave my father and mother behind me on the earth; I thought it best that we should all be on earth together.

Another thing I used to think was this, that a man who became possessed with a spirit of the dead could not die, because he was able to rule over all kinds of sickness and disease of this world, and therefore I was very anxious to become possessed with a departed spirit, that I might not die like others who have no spirit. But, of course, I know now that they die just as other people do.

All these childish notions are the result of being born in ignorance, and of being with people who have no certain knowledge of anything.

One of M'tesa's Pages.

When I became older, my father was made a chief by the king. His chieftainship was called Mujebejo. The king asked my father to give him a boy to be one of his pages. So my father took me and gave me to the king, called M'tesa, to wait on him.

I think I must have been about twelve years old when I entered the king's household. I found the king's court full of the vilest customs, introduced by the Arabs and the Turks (the people who came from Egypt).

I was much afraid, for my parents had told me not to agree to such things; for they told me that if I did such things I should die at once. But in spite of this I was compelled to join with the rest.

Learning the Mohammedan Prayers.

Whilst I was living at the *Lubiri* [the king's household], the king called M'tesa or Mukabya ordered everybody to learn to say the Mohammedan prayers.*

He said, "All of you must become Mohammedans. I will have no Heathen."

So we learnt the Mohammedan prayers, not because we wished to learn that religion, but simply because the king ordered it: it was only out of respect to the law of the king that we learnt. There were some of us, it is true, who on account of that law set to work diligently to learn the Mohammedan religion, and some of those very men are in Uganda now; of the others, some have died and others have become Christians.

I never learnt much of the religion, not more than about one of the prayers, and I never knew

* No doubt this refers to the *Kalima*—"God is God, and Mohammed is the Apostle of God," which is all that many ignorant Moslems know.

at that time that there was any religious difference between the Arabs and the Europeans.

An Odd Alphabet.

One day when I was out for a walk, I was crossing over to the hill called Rubaga, having just come from another hill called Kasubi (or Nabulagala)—I had been sent to salute Mwanga, who then was only one of the princes—well, when I was walking along I met Mr. Ashe, of the C.M.S., who had just come from visiting the king (M'tesa).

Mr. Ashe said to me, "Well, my boy, where are you going to?"

I replied, "I have been sent with a message."

Then he asked me, "Do you know how to read?"

I replied, "Yes, I know a little."

He then asked me, "What is the little you know?"

And I said, "I know Bisimidai."

When Mr. Ashe heard that he laughed out loud, and said, "My lad, come to Natete and I will teach you properly. Now do come; don't forget."

At that time I never knew that the religion of Jesus Christ and the Mohammedans was not all one. Of course, I found it out afterwards, but it was after many years.

Mr. O'Flaherty's Preaching.

I remember there was a friend of ours called Kidza Lubeli, who lived at Natete because he was

ill and that he might get medicine for his ulcers, and this the European missionaries used to give him.

They tried to teach this man the alphabet, which was written on a piece of calico. When I went to see this man I saw many European things and I used to hear many new things which they taught in the church. Mr. O'Flaherty (called Bwana Felipo) preached about the Last Day that shall come on the earth, and how all men will be raised from the dead.

Our friend Kidza used to talk over with us every day what we heard, and he used to make fun of Mr. O'Flaherty, and this we thought very funny, and it made us laugh.

But there was one thing he said that made us much afraid—he said that all the world would be burnt up, the trees, the hills, the grass, the ground, and everything. This made us afraid, and we used to say, "May it happen after we are dead, for then what will the fire burn of us?" But yet we feared that saying very much.

A Wife in a Box.

One day they told us that Mr. Mackay was making a great feast because he was going to marry a wife who had been brought from Europe in a box. They told us the box had been opened the day before, and that now Mr. Mackay wanted to make a feast to please the people on account of his wife. Possibly it was a Christmas feast he was

making. But this we did not know at the time. We accordingly went to the feast and also to see the woman, for we heard she was white. We sat on the verandah and waited.

I was sitting thus when Mr. Ashe came and said to me, "Mukasa, come along here."

So I went with him to the back of the house, and he gave me a seat on the verandah behind the house. Then they brought me lots of cooked plantains and meat and put them down before me.

Then they said to me, "Let us first go to the church and pray."

So we all went, about five hundred I should think in all. It was no motive of religion that brought us all there, but merely that we might eat the feast and see the European woman.

Laughing at an Inquirer.

About that time we heard that a lad called Mukasa Muganzi Awongererwa had gone to see Mr. Ashe, and that when we ate the feast he was there with Mr. Ashe. And that was quite true, he actually was there. That lad Mukasa is now known by the name of Samwili Naganafa (and has been ordained a deacon of the Uganda Church). At that time though, he was called Muganzi Awongererwa, because the king had given him that name. Soon after this, this lad called Samwili went to Natete to live there altogether, and became a great friend of Mr. Ashe's.

We, however, used to laugh at him, saying,

"They will take him to Europe shut up in a box."

We know now that he really wanted to be taught the Word of God.

Stealing the Goats.

It was about that time that I began to learn wisdom and to understand things for myself and to give up childish things. I did not know anything of religion as Samwili did. He was older than I was. There were some boys who, like myself, were pages of the king, and we used to go out and steal the goats that belonged to the king's household and also those that belonged to a chief called Kibale. (He is still alive; he is the father of the chief called Kago.)

These goats we used to eat at nights, and the skin, the head, and the inside we used to throw away. Just at that time the plague broke out and crowds of our people died, and it was generally said that the reason for their dying was that they had been great thieves. People set our houses on fire and destroyed them.

So I ran away and went back to my father and remained with him for a very long time, because I was afraid to go back to the king's household. I never went back till M'tesa died.

On a War Expedition.

I first went to war when M'tesa sent out an expedition under his uncle, a man called Ndalike (he was the chief at Kasaka, Mr. Fletcher's station,

for a long time). I went with my father on this expedition and we raided down south-west of Uganda, we passed through the country of Uzinja, the king of which country was called Kasusula.

On the march many people died, I think about 7,000. They died from disease. When we came back that same year king M'tesa died.

At the time I was in Budu at the house of my father, with whom I had gone on this expedition. So we set to work and raided and plundered all the country round and took the goats of the people there. This was the regular custom in Uganda; when the king died everybody plundered their neighbour's goods. There was no fear of punishment, as there was no king to punish us.

Mwanga and his Pages.

When Mwanga was made king I was still down in Budu. My father returned from Budu, so I came with him. He had a large number of boys that were very evil lads. They used to get drunk by smoking Indian hemp, and they persuaded me to smoke with them, and then they tried to teach me other sins. Had I not left that household I am sure I should have learnt the habits of those lads and I should have been just like them. However, I left and went and lived with my uncle, because I was afraid to go to the king's household. Mwanga was king at that time and he kept a crowd of lads of the worst sort about him, therefore I was afraid to go there, and also because I had been so long away in the country.

Mukasa begins to learn to read.

At length I went back to the king's household, and I found there a great many men that I knew and others that I did not know, all reading. Some were reading the Gospels, others the Prayer-Book, and others were learning their letters. This caused me much surprise. When I, too, began to learn to read I learnt the alphabet in two days, the syllables in about four days.

The following are the names of those who taught me to read :—Nua Mpembe, Musa Mukasa, who was killed at Munyonyo, Mikaeli Luzungana and Elisa Alegeti, now a chief called Musoloza, and a man called Kasi, who has since become a Roman Catholic.

"Set over the Tribute."

I had not learnt to read properly when king Mwanga sent me off to the Uzinja country to collect the tribute. We went with a Roman Catholic called Nsuigisila, who was afterwards the Kangao. A man called Kibunda also went with us, and at nights he used to teach us by word of mouth and entreat us not to be won over to the Roman Catholic faith.

When we got back from the Uzinja country we found the king living at Munyonyo (about seven miles from Mengo, near the Lake), so we went down to Munyonyo to show him the stuff we had collected as tribute in Uzinja. The king was very pleased with what we brought, and gave the Roman

Catholic who went with us a chieftainship. He gave him the position of Kitagobwa in the country of the chief called Kitunzi.

An Idle Scholar.

We remained at Munyonyo possibly a year and a half after this. During that time religion was spreading very rapidly amongst the people. I myself was anxious to learn to read the books, but I was not diligent in trying to learn. I went to live with a lad called Eli Ngili, who now is a chief and is called Nafumbambi; this man used to teach me to read out of a Swahili Prayer-Book. Then I went to live with Walukaga the blacksmith who was put to death at Munyonyo. I made but little progress in reading, because I was idle and did not really try.

Eighty "Readers" Seized.

Now let me tell you of an awful thing that happened. The Christians were very active in teaching others, no one thinking that the king could ever put men to death for reading, as he actually did afterwards and killed many people. One day as I was going to see my friend, a Roman Catholic called Fuke, who lived in a place called Kitebe, as I left the king's house I heard him grumbling that so many people had learnt to read. On the very next day I heard that the king had caught about eighty of the readers and that many of them had been put to death.

Then several of the men who had wished me to join them in their wicked practices, because I had refused now went and told the king that I was a reader. These men wished me to be killed just out of spite. I therefore ran away from Mengo and hid. Afterwards when I heard that the king was looking for me that I might be put to death, I ran away with two boys.

Mukasa in hiding.

My friend called Yusufu Waswa, who had just been made the Kangao in the place of the chief who had been killed in Bunyoro, took me in and hid me. He let me sleep in his house, but as soon as it was midnight he sent me off to his country house. He lent me a gun to protect myself with on the road.

I went to a place in the country of Bulemezi, called Waluleta, and hid on a hill there called Bowa. I remained there whilst the king's officers were searching for me. Yusufu kept the secret of my hiding-place. You must not think that this man Yusufu was the man of that name who converted me from Heathenism; he was quite another man.

I remained in hiding a long time, although I could not read properly, for everybody thought I had great ability and could read quite well, whereas I could not read at all.

Mukasa comes out of his Hiding-place.

After some three months the Kangao came out where I was in hiding, and he told me all the news

of the capital. He told me that the king had sent for my father, and had said to him, "I will forgive your son for your sake"; but the chief added, "I do not know if the king really means it."

So I asked the chief what I should do, and if I had not better go and see the king.

The chief, Yusufu Waswa, the Kangao, said to me, "We will go together and see the king."

So one day we set off for Mengo. I went to see my father, and he told me that the king had granted me pardon. But I was in two minds about going to see the king, for I thought he was deceiving me.

So my father showed me some medicine* to rub on my hands. I took the medicine and applied it to my hands, for I was much afraid of my father, and at that time I did not know the true religion.

After a few days I went up to the king's court to be introduced to the king. It so happened that the public assembly had been called together that the king might interview a European who had come from Bunyoro.† I remember one thing about that European; he had a very large stomach.

Then they brought me in before the king, and said to the king, "This lad is your slave; he has come back."

The king said, "I have set him free."

So I was at liberty and was no longer an outlaw.

* i.e. Some substance which would act as a charm.

† Probably Dr. Junker, the German explorer, who visited Uganda about this time.

Many of the people were disappointed to hear the king say this, for they wished me to be put to death because I had refused to join them in their evil deeds.

You must not suppose that I refused to sin on religious grounds. I was afraid of the dropsy, for I had heard that men who commit certain sins fall ill of dropsy, and I had seen many people ill with dropsy.

Mukasa presented with a Gun.

After I had been for a long time in the king's household as one of the pages, the king made me a chief amongst the pages and I became the *Sabadu* of the pages. Then the king gave me a gun; it was only a muzzle-loader. The king was afraid to give me a breech-loader, for he said, "The lad is not trustworthy; he will steal the gun; he is not trustworthy like the others."

The king gave out a great many guns at that time. All the little boys in his household received breech-loading rifles. Some of the boys were not more than ten years old, some of them only eight years old. The big lads like myself were much disappointed at seeing the smaller boys getting better guns than we got.

God protected me in the king's household and kept me from being corrupted. I was like a man who has been taught a great deal and yet knows nothing for certain. The other lads were much afraid of me. They said of me, "He is a great reader of religion."

They said this of me because I would not join with them in their conversation, but used to remain silent when I was in their company.

He hears of the Destruction of Sodom.

There was a man called Salemani Kibanda, who came one day and taught us about the city of Sodom and how it was destroyed. That description made me feel much afraid. For many days I was in much mental distress and could think of nothing but the destruction of Sodom. And I then dreamed one night that our capital, Mengo, was all on fire, and that I could not run away, but kept on falling down. For many days I was full of fear about that matter. And this led me to wish to be taught. I did not wish to be taught openly, but in private. I went to the Christians and they taught me. Yusufu Waswa, Petero Mpwanyi, Sulemani Musoke, Musa Itewala, Eriya and many others all taught me diligently.

Mwanga plays Fast and Loose.

Mwanga, the king, devised a plan by which he might kill us as he killed our companions before. He suddenly ordered us all to wear heathen charms under pain of death.

He was not able to carry out his threat, because many of the chiefs were on the verge of rebellion . because he had forced them to dig out a pond for him, and because he was constantly abusing them, taking their wealth from them by force.

When Mwanga found out that his chiefs were going to rebel he made great friends of us his boys, for he thought that we should fight for him should there be a rebellion. Mwanga never had the sense to shut one door and make sure of it. He played fast and loose with us and the chiefs. He tried to win the favour of both sides. He made great friends with the chiefs, and then bought many more guns and gave them out to us to make us his friends against the chiefs.

A Plan which Failed.

One day when I was living in the *Lubiri* (the king's household) I saw a Roman Catholic boy called Kiwanuka (now he is called Adere) who was a great friend of mine. He came up to me and said, "Let us leave the country."

I agreed to do so, but I asked him, "Where shall we go?"

He replied, "To Bunyoro, to the court of Kabarega."

He told me that two others would go with us, one called Kironae and the other Damulila. Those men have since been baptized. Kironae is Marko Lwimbazi, and Damulila is Samusoni.

After I had arranged the matter with my friend Adere we made an agreement to meet outside his house. I sent my gun across to his house, but my friend did not wait for me because he was so much afraid of being caught. He thought the king's officers would find us out and put us to death. He

left my gun with his slaves, telling them to give it to me ; but his slaves took it themselves, and so I lost it, for though I looked for the men I could not find them.

Stealthy Visits to the Missionaries.

I used to go by stealth to Natete to hear about religion, but I never understood what they taught me. I was very anxious to meet with a man who had learnt a great deal. I admired such men very much.

My friend Yusufu Waswa, when he saw how anxious I was to know about God, said to me one day, " You ought to be baptized."

To this I agreed, and he showed me the passages in the baptismal services that are the answers to the questions asked in baptism. So I learnt them off by heart.

Then Yusufu took me to the Christians and told them about me. Their names were Sila, Nikodemu, and Bartolomayo.

Tomasi Semfuma, however, was not there. When he came and heard about it he was very angry, and said, "Why bring people like this man into the church to injure it by their sinful lives ? "

He said that because he recognized me as one of the lads from the king's household. But when he came he was too late, for I had already been baptized.

I made great efforts to be taught, and I bought a copy of Genesis in Swahili. I used to keep it at the house of Sulemani Musoke.

A man called Samwili bought the book for me at Natete. He gave 700 shells for it [about Rs. 2]. I was too poor to buy a New Testament.

When the king began to take revenge on me for losing my gun, I used to retire in secret and spend my time in reading. When I was baptized I could only read a very little. I knew the letters—that was about all I did know. But God gave me more steadfastness than others, and therefore people supposed I was far advanced in reading.

Mwanga boasts what he will do.

About that time Mwanga, the king, set off on an expedition to visit the province of Budu. So I set off to go with him, but when we were on the road going down to Munyonyo, Mwanga told his followers this, "I tell you there are Europeans coming to fight with me. They say that their leader is that man called Simuli [H. M. Stanley, often called 'Stamuli'], who fought with us in the country called Nakalanga. They say he has 4,000 tents for his European soldiers."

Mwanga then turned to his chief called Mujasi and said, "Kapalaga [the man's name], my friend, how will this affect us, do you think?"

Kapalaga replied, "We will fight them without giving in."

Mwanga then said, "The general sent by

Queeni, when I take him prisoner, shall chop firewood for my wife."

He spoke thus foolishly because he was ignorant of the strength of the Europeans.

Mukasa given a Command.

When we got down to Budu Mwanga sent off an expedition to a large island, far to the south-west, called Kome. I went on this expedition in the place of the chief of the king's household called Sabakaki, though I was only the *Sabadu* in the king's court. I was not sent by the king as the others were. I was not educated enough to understand religion. I took charge of all the king's boys on that expedition, and sought for honour in the eyes of men only. I made myself appear a very great man, and pretended that I knew a great deal, which I did not really know at all. We raided right down to Kome, in the country of Kigaju, and then we came back.

Mwanga refuses to believe a false Charge.

When we were in Budu, on the way home, people came and told me, "They have accused you to the king, saying that you sold a man, the son of the chief called Sekibobo, and that you got for him spades, goats, and bark-cloths."

But the king refused to believe it.

He said, "No, no, a man who learns the European religion, as Mukasa does, is unable to sell a man. They accuse him falsely."

And that was really the case. I had not sold a man at all ; he had become lost himself.

And this reminds me that the people who used to read the true religion were upright men. They did no wrong deeds, though people used to accuse them falsely.

Another Accusation: Mukasa's Candour.

Another time, when I had come back from war, the people accused me to the king of stealing the plunder taken in war. The chief called Sabakaki arrested me.

But when they told the king he set me free, saying, "You have no right to imprison my servants unless you are ordered to do so."

For this I thanked the king.

I suppose he thought this accusation was like the one brought against me of selling the man. I suppose the king thought me incapable of stealing his goods because I followed the new religion. As a matter of fact, it was not my religion that kept me from stealing, but that I was afraid of the consequences if I was caught. I used to think, "If I do this, I shall be accused of it to the king, and if it is proved against me, even if they do not kill me, I shall be put in the stocks for ever."

I know people thought that it was my fear of religion that prevented me from doing wrong.

Possibly thus God was clearing the ground on my heart, with a view of building there a house in which He would afterwards come and dwell.

At another time we went on a war expedition through Singo. We went as far as Lwangili, in the district of Kinyenya. We boys of the king's household had a great deal of work to do for the king. We had to provide torches to light the king every night.

Now, because I knew in my heart that the king did not like me, I made every effort to light the king better than any one else did. Thus I tried to remove the feeling the king had against me.

The Wounded Foot.

But one day a piece of wood ran into my foot. The piece of wood was about as large as one of the long teeth of a dog. I said nothing about this piece of wood, and nobody knew that it had run into my foot. I knew no one would pity me, and therefore I said nothing about it to any one.

About a day after this my foot began to fester, and I was no longer able to wait on the king, so I had at last to tell the other lads when we were doing our work that they might help me. But those whom I told that they might help me took no notice.

The king became very angry, and scolded all the way along the road till we camped for the night. When we got into camp the king had us all tied up.

Mukasa is Spared Again.

The boys all thought when we were tied up that it would be Mukasa who would be put to death.

But God helped me. I was given into the custody of a kind-hearted man called Sajabi. By faith he was a Mohammedan, and, though he knew that I was a Christian, yet he did no ill to me at all.

But the lads who were not Christians, in the various places where they were put when arrested—those in charge of them treated them very badly. Even their fellow-religionists, either Mohammedan or Heathen, shamefully ill-treated the boys under arrest. But I, who was really deserving of ill-treatment, remained in peace. This seemed to me a most remarkable thing.

After a time we were called up and set at liberty, all of us ; we were nine in number who were tied up. And so when we were set at liberty we carried torches for the king to light him on the road. We used about 200 torches to light us to Mengo. On the road the king praised our torches, and was pleased with the number of them. And when the morning broke we were still on the road ; we had not reached Mengo.

Mwanga Quarrels with the Chiefs.

The principal cause that led to the king's being dethroned was that he quarrelled with a Roman Catholic chief called Nyonyintono, and also with Kagwa (who is now the Katikiro) who was then a chief called Mwanika. The chief called Nyonyintono was the Musalosalo. The king also fell out with Waswa, who was the *Sabadu* (under chief) of Kagwa, the Mwanika. The king hated these

men because the readers used to collect at their houses.

Some eight or nine months after this the king devised the plan to put all the readers to death, for he saw that religion had taken root again in the country. I know that many of the so-called readers still kept on many of their old sinful habits.

A Plot to Starve all the Christians.

The king determined to kill us because, when asked how so-and-so was, the answer always was, "He is learning the Europeans' religion."

The king heard this with surprise.

Besides this, the king had taken a great dislike to all the chiefs who were grown-up men, and, instead of making friends with them, he made friends with the boys. These lads were foolish fellows who followed every bad custom, and wherever the king went with them through his country they took by force the people's goats and cows.

Now it was because of all this that the chiefs became jealous and endeavoured to show the king that the "readers" had driven out of the country the old heathen gods of his ancestors. Therefore the old heathen chiefs advised the king to kill all of us (the Christians) by leaving us to starve on an island. When Mwanga saw that he could not do it he came back to Mengo.

Rebellion Breaks Out.

When the king saw that we had discovered his

plan and his reason for going to Entebbe in order to kill us, he got into his canoe and came back by water. We all came back by land with Kagwa, a Roman Catholic, a chief under the chief called Musalosalo ; but Mwanga came back by water with Apolo Kagwa and Nyonyintono, who at that time was the chief called Musalosalo, a Roman Catholic. Both of these men were the chief men in the king's household. The king's executioners (Banebowa) killed many people on their way as they took home the king's women.

So we arranged to give the signal of rebellion by firing on the king's executioners if they came to interfere with us. We arranged to do this because of old time it was a matter for boasting, if a man set on another, to kill the king's executioner. On our return to Mengo we only slept one night before we all rebelled. We joined with the Mohammedan Baganda and drove Mwanga from the country. The Mohammedans put Mwanga's brother Kiwewa on the throne, although we wanted Kalema, another brother, to be king.

Kiwewa and the Chiefs.

After we had made this man king who called himself a Mohammedan, though in reality he had no religion at all, he was a poor fool, a Heathen at heart, then we divided out the country amongst ourselves, and we took the chieftainships. I, Ham Mukasa, took the chieftainship called Kiyoza at a place called Nsagu. Apolo took the large chieftain-

ship of Singo and became Mukwenda. Nyonyintono became Katikiro. The principal Mohammedan, called Bukulu, became Kimbugwe. Each man took the chieftainship that he seemed to fancy. The king, Kiwewa, tried to be a Mohammedan and a Heathen at the same time. The Mohammedans made a plot to kill all of us Christians, but it fell through.

The Christians are Defeated and Flee.

Upon this they told us plainly that they did not intend to join together in governing the country with Heathen who followed the Europeans' faith, who did not pray the Mohammedan prayers or read their book, and who did not kill animals in the proper way. So it happened that a month after we drove Mwanga away we fought with these Mohammedans and were defeated. We all had to retire to Nkole (a country to the west of Uganda).

When we left Mengo we were about 500 in number, but when we arrived in Nkole we were only 104. Very many of our number turned back on the road and for the time became Mohammedans.

Mwanga among the Roman Catholics.

Some time afterwards we went across the Lake to the French Roman Catholic mission station called Bukumbi, where Mwanga was living at the time. Mwanga was very glad to see us. We found him sleeping on a bedstead made of papyrus,

which gave way with him every day ; it gave way because it was not strongly tied. They made Mwanga sleep on this bedstead that he might learn humility by remembering what he had to suffer. As a matter of fact, all this happened to Mwanga to no purpose. He never learnt to be thankful.

Mackay's Shrewd Advice.

From Bukumbi I went to Usambiro to see Mr. Mackay and to take him the letters that I had brought from the Christians in Nkole.

Mackay read these letters and asked many questions. He asked me if he knew all the Christians. I told him that I thought he knew them all.

Then he pressed me to entreat the Protestants to refuse to combine with the Roman Catholics on the expedition on which they were going to attack Uganda. "For," said he, "if you join with the Roman Catholics, without doubt you will soon fall out amongst yourselves and fight one another," and this actually happened to us.

Then we came back with a letter written by Mackay to this effect. When Mwanga saw it he was very angry and hated us Protestants most bitterly.

I, too, returned from Usambiro feeling much annoyed on account of what Mackay had said. We all went there hoping to receive some word of encouragement, and we only received discouragement and the advice not to attack Uganda.

We were, in fact, like a child that is refused a

knife and cries because it cannot have it. Yet it would certainly have cut itself had it been given the knife. And so it was with us when we had cut our fingers ; then we understood that what Mackay had said was all true.

We have a proverb which says, "The ears of a snake will only hear the stick." The meaning of this is that a fool must be taught with the rod. And we found this to be true in our case when we fell out with the Roman Catholics and fought with them. All that Mackay foretold came to pass, but we were too foolish to listen to him.

Mr. Stokes Intervenes.

Mr. Stokes was at Bukumbi, and he said to the Roman Catholics, "Very well, I will take Mwanga back to Uganda because all the people there like him; and I have lots of guns and powder ; and, more than this, my boat is my own ; I can do as I like with it. Other Europeans have nothing to do with me."

At this all the Roman Catholic Baganda rejoiced, and we, too, were glad.

Mr. Stokes told us that he had with him a thing that would set Kalema's capital on fire. Perhaps the thing he spoke of had not the power he ascribed to it, but we quite thought it had, and we told the people so. We told them that the European had a gun that would destroy everything, and this became generally believed.

So we came back to Uganda with Stokes and

Mwanga from Sango (the first place we touched at in Uganda). Mwanga sent me to the Sese Islands to call on all the islanders to revolt from Kalema and to follow Mwanga.

So I set off to the islands, and I captured on the way a Swahili from Zanzibar called Alfan. He had with him eighty women and sixty boy slaves. The people with me wanted to kill the man at once, but I refused to allow this, and went off and told Mr. Stokes. He refused to kill the man, and said I had done right. He said, "You are a sensible man, Ham."

Mr. Stokes was always very fond of me ever afterwards right up to the day of his death.

A Fight with Arabs.

One day, when we were living on the island of Bulinguge, in 1889, we heard that two sailing boats had come from the south of the Lake bringing reinforcements for the Arabs. So we set off to look for them, and found them at Entebbe, and fought them there.

I told the Basese paddlers in my canoe to go up close to the Arabs' boat, but they were afraid, and refused to do so. So I said to them, "Very well, then, put me ashore."

So I was taken ashore. Then I, with my ten boys, went along the shore towards the boat. But one of the Arabs saw me coming, as we were so many, and took aim at me and hit me in the knee.

The bullet broke my leg, and I fell. The boys

carried me back to the canoe, where I lay to watch the fight. After a time I saw the sail of the Arabs' boat and the ropes of the mast all take fire, and then we knew the victory was ours.

Kept from Suicide.

I was then taken to a small island near Entebbe called Nfo. Satan took advantage of my illness to attack me, but God helped me and kept me from committing suicide, as many of the wounded did. I have often heard that when the pain becomes very great, it makes the wounded man wish to destroy himself. But I did not wish to do this as others did. My courage kept up, and I never desired to destroy myself. There was one Christian called Galutu—I have forgotten his baptized name —who was shot in the thigh, who actually destroyed himself. He set the house on fire where he was lying, and died in the flames.

When I heard this I felt very sorry for the poor man. But at that time I was not strong in the faith. I did not pray much to God ; I used to pray just now and again, for you must remember I was shot before I had been much taught, and before I had understood what the kindness of God is like.

I remained in my tent for fifteen days without being able to move out. Two Christian men—Misaka Kiutu and Sedulaka Kiali—used to come and teach me in Kiswahili.

I became very ill indeed, near to death. God

alone knew that I should live. I was very much tempted by Satan during that illness. The Christians, however, prayed for me. Those who came regularly to see me were Elisa Sentamu, Abeli Mukasa, and Sulemani Kibunda.

They used to come and read the Bible to me, and though I used to hear what they read, much of it I could not understand unless they explained it to me; but when they explained to me what they read, I gained courage and thought much about the words from the Bible.

During that illness I was very much tempted. I used to think of most foolish things. Do not suppose I thought how it would be with me if I were to die. Not that, but thoughts of lust and shame. It was not when I was most ill, but when I was getting better that I thought of these things, and had it been possible I should have done the things I thought of; but I had not the opportunity, for those Christians I have spoken of above never left me, and they saved me.

I tell you this that you may know I lusted after evil things, and the only thing that saved me from doing them was that earnest Christian men always lived with me in my house. They never for a moment supposed that I thought of such things, and would have done them had they given me the opportunity. Now as I only lacked the opportunity, though I did not commit the sins in act, yet I was just the same as if I had done them, for it was only the fear of what men would say that prevented me.

I did not fear God then as I have since learnt to fear Him.

In 1891, after we had left Bulinguge and come to Mengo, I was tempted very severely. I used to want to eat things that I was unable to eat because I was too ill, and then when I got better I used to eat everything as a sick man would wish to. And besides this, I used to long for many things that are sinful and shameful for a man that is called a Christian to think of. And had I been able to get the things I longed for, no doubt I should have fallen into great sin. I wanted very much to get drunk, and to commit other sins. This latter was not known about me by others, because they were secret thoughts that are not visible to the others. But the getting drunk was known to all, for I used to make the people of my household drink and get drunk.

During the year 1892 I read a great deal by myself in the Old Testament. I had a book called "Somo lya Kwanza," in the Swahili language, from the Universities' Mission in Zanzibar, and this book I used to read and then teach it to the boys. In an evening, about seven or eight, after we had had prayers, I used to teach my boys.

In Teaching Others You are Taught Yourself.

Then it was also that I began to feel ashamed of the evil things which I used to long to do, because I was teaching the boys not to do them. And this reminds me now that if a man teaches his

companions to do what is right, he will understand more and more himself, because the truth reveals itself to the man who teaches it more than to the man who just remains idle.

I was very diligent in teaching the boys at nights, and in praying for myself. Now, whilst I was in this state of mind I thought to myself, "If I keep on drinking the plantain wine all the good thoughts will go out of my mind." So I gave it up on November 14th, 1892, and I became a teetotaler.

I used to go every day to the church to be taught, because I was still unable to understand things properly, although I was in the habit of teaching my boys myself; but, alas! I did not always understand myself what I taught them. For whilst I taught the boys not to sin my thoughts would follow other things, and were often mixed with sinful desires. I longed to get drunk again, and to commit other sins. And those evil desires very nearly pulled me back again to be what I used to be.

Two Helpful Friends.

I had friends to help me. In that year (1892) I made friends with R. H. Walker and R. P. Ashe, and they became very fond of me indeed. This made me take new courage, and I resolved not to go back to my old life, because I thought to myself every day, "What makes these two men so fond of me? It cannot be because they have got anything out of me, for I have given them nothing of any value." It was quite a puzzle to me.

Mr. Ashe used to teach us from the Book of the Revelation of St. John. I did not understand it perfectly, but I made a great effort to come regularly to hear what was taught, although I could not understand it. I made up my mind not to fail to come to be taught, and to make friends with Mr. Walker and Mr. Ashe, because I found that whenever I went there they were very glad to see me.

Ham' Marriage.

From the year 1892 right up to 1896 I was filled with evil and foolish desires far more than with holy ones. It was in 1894 that I thought I ought to get married. It was because my friend Mr. Ashe said to me, "Ham, you ought to be married," and I thought over this until I took my wife Hana. This good woman was married to me before she knew what I was like.

I had a hard struggle with her to teach her, but she would not understand at all. And this led me to think evil of her.

In the year 1895 I prayed to God to help me, and I taught Hana at nights by the light of a lamp. She often made me shed tears, because she would not look at the book, though I tried to teach her every day.

She used to quarrel with me when there was no cause for it; so I took her aside privately, when we were by ourselves alone, and scolded her.

She said, "I have left off all my evil ways now,"

but after a time she went back to those things that she said she had left.

I was in deep distress and sorrow about Hana.

When I was in this troubled state of mind I prayed every day to God that he would change Hana's heart. And when I saw that Hana would not leave off her foolish and evil life, I felt inclined to quarrel with God, because I did not understand why He should not hear me, for I saw that God did not do for me what I in my prayer asked Him to do.

Now when I was taught every day I heard words that seemed as if they were addressed to me personally. So I made up my mind to go on praying without distressing my mind about things as I had formerly done. And in the year 1896 I prayed diligently with all my heart, and it was then that Hana changed and began to want to hear what I taught her, and this gave me fresh courage and oy. Then I understood how foolish I had been to lose heart and to give up in despair.

In June, 1896, I first understood that God had given me the Holy Spirit to teach me that all those things I used to think of and long for would only destroy me. They did not grieve me before, but now I began to be in great grief about such thoughts.

In the year 1897 I thought much about the glory of God, and went over carefully the experience of 1896, and this caused me to tremble in my heart.

Then I understood that it was the Spirit of God Himself that had taught me to hate sinful thoughts and longings.

The War between Ham and Mukasa.

And I am thus taught now, for I find that my thoughts every moment war against each other; and thus when I am tempted to think evil things, then my heart trembles with fear, and I pray to God in my heart to give me strength to cast out those things that I do not like now but which used to give me pleasure. This war that I have in my heart is a fight between Mukasa (the name I had before I was baptized) and Ham (the new name I took on being baptized). So I find that Mukasa is daily annoyed that I will not follow the natural inclinations of my body. But the new man Ham whom God sent to drive out Mukasa will not allow Mukasa to come back and reign in my body, for God wants Ham to be there by himself, following the habits that come from God which He taught Ham to adopt in order to drive out Mukasa and his evil habits. Well, then, for this I thank God, and rejoice to be called Ham and to think that Mukasa no longer rules over me, for he sees I like Ham best. I cannot please both, for a man cannot serve two masters; he must hate the one and please the other (St. Matt. vi. 24). Now when at last I had determined to hate Mukasa and all his ways, then I understood many things which I had not understood before, and I grew in wisdom

as I was daily taught. I quickly understood, and was distressed in mind at evil things.

Like Fertile Soil.

So now I am like a land which in old time the rain never fell upon, and on which no seed ever grew ; and now for the first time the rain falls, and immediately all the seeds spring and grow which had been lying in the soil. The *dry soil* was my hard and stubborn heart ; *the rain* was the gift of the Holy Spirit which softened my hard heart ; *the seeds that did not grow* was my being taught the Word of God and not carrying it out in my life ; *the seed growing* was my understanding the Word of God and doing it ; for formerly I had no regret for sin as I have now. I wanted to do what was right, but Mukasa brought me what I did not want to do, and I did it. But now love reigns in my heart and prevents me from doing what I used to do. For this I am thankful, for God is my faithful witness, and He knows what I most desire and what I hate. Therefore I glorify Him, for He knows what is in me that it comes from Him. I am Ham the new man.

The above account I have written to explain how I was changed by the grace of God. And I pray God to help me, so that I may not fall back but that I may have strength given me to change others (2 Tim. iv. 8).

APPENDIX A.

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APPENDIX B.

CHRONOLOGY OF UGANDA AND THE UGANDA MISSION.

[The figures in parenthesis refer to the page on which reference to the event will be found.]

1843. Krapf at Takaungu on Coast hears rumours of a great lake in Unyamwezi.
1844. January. Krapf landed at Mombasa.
1846. Mission started at Rabai, Mombasa (2).
1848. Rebmann discovered Kilima Njaro (2).
1855. Rebmann and Erhardt compiled and sent home the map of a vast inland sea (2).
1856. Map exhibited by Royal Geographical Society (2).
1857. Burton and Speke sent out to Africa *via* Zanzibar (3).
1858. Speke discovered the Victoria Nyanza (3).
1861. Speke visited Uganda and Karagwe. Baker discovered the Albert Lake (3, 4).
1871. Stanley met Livingstone at Ujiji.
1873. Livingstone died. Line of steamers established between Aden and Zanzibar.
1874. C.M.S. established freed slave settlement at Frere Town, Mombasa.
1875. Stanley explored Victoria Nyanza, and visited King M'tesa in Uganda. Also discovered the Albert Edward Lake (4).
Nov. 15. Stanley's letter appeared in *Daily Telegraph* challenging England to send Missionaries to Uganda (4).
Nov. 18. £5,000 offered to C.M.S. for a Mission to the Lake (5).
Nov. 23. C.M.S. Committee undertook Uganda Mission (5).

1876. March 11. Lieut. Shergold Smith sailed for Uganda (6).
May. Rev. C. T. Wilson, O'Neill, Mackay and others sailed (6).
July 14. First start from coast (8).
July. Robertson died (8).
1877. Jan. 29. Missionaries arrived at Kagei, south of Lake, where Dr. Smith died (12).
June 30. Two first C.M.S. Missionaries, Lieut. Smith and Rev. C. T. Wilson, arrived at M'tesa's capital, then Rubaga (13).
Dec. 13. Lieut. Smith and Mr. O'Neill killed on island of Ukerewe (21).
Wilson left alone in Uganda (22).
1878. Nov. 6. Mackay reached Uganda (23).
Reinforcements of Missionaries sent *via* the Nile and Khartoum, with General Gordon's assistance (23).
1879. Feb. 16. C.M.S. missionaries Pearson, Litchfield, and Felkin arrived at M'tesa's capital (23).
Feb. 23. Roman Catholic missionaries arrived in Uganda (23).
May. Wilson and Felkin went home with Baganda envoys *via* the Nile (24).
1880. Envoys returned under care of O'Flaherty.
1881. O'Flaherty and Mackay alone in Uganda from March, 1881, to May, 1883 (27, 28).
1882. March 18. Five first converts baptized in Uganda (28).
Henry Wright Duta baptized at Zanzibar (28).
May 17. Hannington, Ashe, and Cyril Gordon left England (25).
1883. Hannington reached Lake and invalided home (25). Ashe arrived Uganda, Gordon stayed at Msalala.
Oct. 28. Twenty-one Baganda converts received the Lord's Supper (28).
1883-84. Thomson went through Masai Land, and opened the northern route to Uganda (35).
1884. June 24. Hannington consecrated first Bishop of E. E. Africa (34).
Oct. 10. M'tesa died and Mwanga succeeded him and built his capital at Mengo (30).

Eighty-eight baptisms to this date (31).
German East Africa Company founded.

1885. Delimitation Treaty signed, British and German, at Zanzibar.
January. Three Christian boys put to death in Uganda (31, 32).
Church Council appointed (32).
May. Baptisms to this date, 108.
July 22. Bishop Hannington started from coast for Uganda (35).
Oct. 31. Bishop Hannington murdered at Luba's, Busoga (36, 37).

1886. Great persecution in Uganda. At least 60 Christians put to death (41).
August. Ashe left Uganda. Mackay alone (45, 46).
Oct. 18. Bishop Parker consecrated. Arrived at Mombasa (48).

1887. July 21. Mackay compelled by Arabs to leave Uganda. Retired to Usambiro (47).
August. Cyril Gordon reached Uganda (47).
Treaty of concession in favour of East African Association signed at Zanzibar.

1888. March 26. Bishop Parker died at Usambiro (49).
Nassa Mission founded (139).
April 17. R. H. Walker reached Uganda (47).
Aug. 1. Revolution. Mwanga fled. Kiwewa made king (52).
September. Imperial British East Africa Company founded (58).
Oct. 12. Second Revolution. All Native Christians fled to Nkole (53).
Oct. 19. Missionaries, English and R.C., expelled (54).
October. Third revolution. Kilema (Mohammedan) placed on throne (56).

1889. July. Stanley met Christian exiles from Uganda and Zakaria (Regent) in Nkole (56).
Aug. 28. Stanley and Emin Pasha arrived at Usambiro (56).
Gordon and Walker joined Mwanga and Christians at Sese (57).
October. Mwanga restored to the throne (57).

1890. Feb. 8. Mackay died at Usambiro (59).

1890. February. Dr. Peters (German) reached Uganda (59).
First Christian Church built at Mengo (67).
April 25. Bishop Tucker consecrated (65).
May. Jackson and Gedge (I.B.E.A. Company) arrived Uganda (58).
July 1. Treaty of Berlin signed. Spheres of influence settled (59).
Treaty concluded with Uganda by I.B.E.A. Company (58).
Dec. 27. Bishop Tucker, with Pilkington, Baskerville, and F. C. Smith arrived in Uganda (67).

1891. Jan. 18. First Ordination and Confirmation services. Seventy candidates confirmed (69).
Jan. 20. Six native lay Readers set apart (69).
Jan. 21. Bishop Tucker left Uganda (69).
January. First station in Busoga occupied.
March. About 2,000 adherents, 200 baptized Christians, and 60 communicants in Uganda.
September. I.B.E.A. Company proposed to withdraw from Uganda (75).
Oct. 30. Appeal at Gleaners' Union Anniversary at Exeter Hall on behalf of Uganda. £16,000 raised to help Company to remain (76).
November. Company countermanded instructions to retire from Uganda (77).

1892. Jan. 24. Civil War in Mengo. Flight of Mwanga and French party (78).
March 4. Parliament voted £20,000 towards survey for railway from coast to Victoria Nyanza.
March 30. Mwanga returned to capital (78).
Treaty between Mwanga and Captain Lugard.
May. British Government informed by I.B.E.A. Company of decision to retire from Uganda at end of 1892.
July 31. Great new church on Namirembe Hill opened (80).
September. Question raised in C.M.S. Committee led to deputation to Lord Rosebery, Foreign Secretary.
Sept. 30. Government decided to assist Company to prolong occupation of Uganda till March, 1893.

1892. Nov. 23. Government announced that a Commissioner was to be sent to Uganda.
Dec. 9. Bishop Tucker discovered the remains of Bishop Hannington at Mumia's, and brought them to Mengo for interment.
Dec. 23. Bishop Tucker arrived at Mengo for second time, with six missionaries (84).
1893. February. Kyagwe occupied.
March 17. Sir Gerald Portal, British Commissioner, arrived at Mengo (84).
March 21. Mika Sematimba, with Rev. R. H. Walker, had an interview with C.M.S. Committee (85).
April 1. Union Jack hoisted at Kampala, in lieu of Company's flag (84).
April. Forty Protestant chiefs signed declaration in favour of abolition of slavery (84).
Singo occupied (88).
May 28. Six Baganda ordained deacons, ten set apart as lay Readers (85).
June 2. Bishop Tucker left Mengo.
December. The great Revival in Uganda (87).
1894. April 12. British Government announced in Parliament assumption of Protectorate over Uganda.
July 14. Four missionaries sail for Uganda *viâ* the Cape.
Aug. 27. British Protectorate proclaimed at Mengo.
The Cathedral on Namirembe Hill fell down and was re-erected (90).
1895. April. Sir Edward Grey announced in Parliament that Uganda Railway would be constructed, and districts between Uganda and Coast be made a Protectorate.
May 18. First party of women missionaries for Uganda sailed (92).
Oct. 4. Bishop Tucker arrived in Uganda for third time with ten new missionaries, of whom five were ladies (93).
Division of diocese proposed.
Two thousand and fifty-two confirmees.
Execution of C. Stokes, ex-missionary and caravan

leader to Uganda missionaries, by Belgian officer on the Congo.

Koki occupied.

1896. March 15. King of Toro baptized (130).

May. The *Ruwenzori* steamer, subscribed for through Mr. H. M. Stanley and the *Record* newspaper, launched on Lake.

May 31. (Trinity Sunday.) Three Baganda ordained priests, five deacons, twenty-two licensed Island Readers.

June 4. Bishop Tucker left Uganda.

Aug. 8. Chwa born and committed to Katikiro to bring up. Christened Daudi (98).

November. The Uganda Bible completed and printed (94).

1897. Feb. 18. Large party of missionaries arrive in Mengo, including Dr. A. R. Cook, first medical missionary (118).

April 24. Rev. J. S. Callis died in Toro (133).

June. Medical Mission Hospital opened in Mengo (118).

July 6. Mwanga fled from Mengo, and revolted against the English (96).

July 28. Mwanga's army defeated by Major Ternan (97).

Aug. 14. Daudi Chwa placed on the throne (98).

Sept. 23. Soudanese troops desert Major Macdonald's expedition. Commencement of mutiny (99).

Fort at Luba's occupied by mutineers (100).

Oct. 18. Women missionaries recalled to Mengo (100).

Dec. 11. Pilkington killed at Luba's, Busoga (102).

1898. March 9. Rev. E. H. Hubbard died at Mengo(139).

March 18. Pilkington's body re-interred at Mengo (103).

May 13. Bishop Tucker arrived at Mengo.

A. B. Lloyd's journey from Toro to the mouth of the Congo (136).

1899. The education of children, separately from adults, began this year in Uganda (108).

Jan. 29. Four Baganda ordained to priesthood, and five to diaconate.

Chronology of Uganda.

1899. Feb. 27. Yosiya, the boy King of Bunyoro, baptized (148).
April. Mwanga and Kabarega captured by Lieut.-Col. Evatt in Bukedi (105, 106).
Human sacrifice abolished in Bunyoro.
Nov. 14—January, 1900. Bishop Tucker visited Budu, Koki, Nkole, and Toro (136, 167).
December. Teachers planted in Nkole (168, 169).

1900. Industrial Mission commenced (110).
March. New Treaty concluded between Sir H. H. Johnston and Chiefs.
May. New Mission Hospital opened (119).
June 10. Three Baganda ordained to diaconate, and two to priesthood.
Aug. 15. The Rev. Martin J. Hall drowned in Lake Victoria (139).
Punitive expeditions against the Wa-Nandi.
Dec. 18. Large party of recruits reach Mengo.
Dec. 21. Apolo Kivebulaya ordained deacon in Toro (136).

1901. Jan. 25. Two Baganda ordained deacons, and six priests.
First Temperance legislation by the Chiefs.
Great reed Cathedral on Namirembe Hill dismantled (111).
June 18. Foundation-stone of new brick cathedral laid (113).
Oct. 13. First Pygmy convert baptized at Kabarole (137).
Dec. 20. Construction line of Uganda Railway first reached shore of Lake.

1902. June 17. The Katikiro, being on a visit to England, had an interview with the C.M.S. Committee (117).
June 26. New Cathedral at Mengo used for first time (114).
Nov. 28. Mission Hospital burnt down (121).
Dec. 2. King and Katikiro of Nkole baptized (171).

1903. Uganda Railway completed to Lake (125).
Jan. 11. Mr. H. H. Farthing died in Bunyoro (155).
Jan. 30. Mrs. Bond died in Mengo.
Feb. 12. The steamer *Winifred* launched on Lake.
Feb. 18. Mr. A. W. Kemp died at Nassa.

APPENDIX C.

MISSIONARIES TO UGANDA.

[NOTE.—The following is a list of all C.M.S. missionaries who have laboured, or are labouring at the present time, in the Uganda Mission. Several of those named laboured also in other C.M.S. Missions, but *only the years of their service in Uganda are here specified.* Where a name occurs without "Rev." preceding the initials, the missionary was a layman.

Abbreviations.—The University or College of the missionary is indicated thus:—Oxford, "Oxf."; Cambridge, "Camb."; Dublin, "Dub."; Durham, "Dur."; London, "Lond."; Church Missionary College, Islington, "Isl."; in the case of ladies trained at "The Willows," Stoke Newington, or "The Olives," South Hampstead, the words "Willows" or "Olives" occur after their names; died, "*d.*"]

I.—MALE MISSIONARIES—CLERICAL AND LAY.

1876. Smith, G. S. Lond. Coll. Div. 1876; killed, 1877.
Robertson, W. M. 1876.
O'Neill, T. 1876; killed, 1877.
Mackay, A. M. Edin. 1876-90; *d.* 1890.
Robertson, J. 1876; *d.* 1876.
Smith, J., M.B., C.M. Edin. 1876-77; *d.* 1877.
Wilson, Rev. C. T., M.A. Oxf. 1876-80.
1877. Tytherleigh, W. C. 1877-78; *d.* 1878.
Sneath, G. E. 1877-79.
1878. Penrose, W. S. 1878; killed, 1878.
Stokes, C. 1878-85.
Litchfield, Rev. G. Isl. B.A. Dub. 1878-81.
Pearson, C. W. Isl. 1878-82.
Felkin, R. W. Medical. 1878-81.
Hall, Rev. J. W. Isl. B.A. Dur. 1878.
1880. O'Flaherty, Rev. P. St. Aidan's. 1880-86; *d.* 1886.
Biddlecombe, A. J. 1880-81.
1882. Hannington, Rt. Rev. J., M.A. Oxf. 1882-85; killed, 1885.
Ashe, Rev. R. P., M.A. Camb. 1882-88 and 1891-93.
Gordon, Rev. E. C. Isl. From 1882.
Wise, C. 1882-87.
1884. Jeanes, H. W. Isl. 1884-86.
Roscoe, Rev. J. Isl. From 1884.
1886. Parker, Rt. Rev. H. P., M.A. Camb. 1886-88; *d.* 1888.
1887. Hooper, Rev. D. A. L., B.A. Camb. 1887-88.
Deekes, D. 1887-91.
Walker, Ven. R. H., M.A. Camb. From 1887; Archdn. of Uganda, 1892.
1890. Baskerville, Rev. G. K., M.A. Camb. From 1890.
Pilkington, G. L., B.A. Camb. 1890-97; killed, 1897.
Tucker, Rt. Rev. A. R., D.D. Oxf. and Dur. Bp. in E. Eq. Africa, 1890-99; of Uganda, from 1899.

Missionaries to Uganda.

1890. Dermott, Rev. J. V. Isl. 1890-92; *d.* 1892.
Dunn, Rev. J. W. Isl. 1890; *d.* 1890.
Hill, Rev. J. W. H., B.A. Camb. 1890; *d.* 1890.
Smith, F. C. Isl. 1890-92.
Greaves, Rev. G. H. V., B.A. Camb. 1890-91; *d.* 1891.
Hunt, H. J. 1890; *d.* 1890.
1891. Collins, W. 1891-92.
Hubbard, Rev. E. H. Isl. 1891-98; *d.* 1898.
Wright, G.R.M., M.R.C.S. Eng., L.R.C.P. Lond. Isl. 1891-93.
Crabtree, Rev. W. A., B.A. Camb. Isl. From 1891.
Günther, C. A., Lond. Coll. Div. 1891-94.
1892. Fisher, Rev. A. B. Isl. From 1892.
Leakey, Rev. R. H., B.A. Camb. From 1892.
Nickisson, J. P. Isl. 1892-96; *d.* 1896.
Millar, Rev. E., M.A. Camb. From 1892.
1893. Rowling, Rev. F. Isl. From 1893.
Fletcher, T. B. Isl. From 1893.
Sugden, Rev. H. R., M.A. Oxf. 1893-98.
1894. Lewin, H. B. Isl. From 1894.
Lloyd, A. B. Isl. From 1894.
Pike, Rev. A. J., B.A. Camb. 1894-98.
Blackledge, Rev. G. R. Isl. From 1894.
1895. Buckley, Rev. T. R., B.A., LL.B., Royal Univ., Ireland. From 1895.
Hall, Rev. M. J., B.A. Camb. 1895-1900; *d.* 1900.
Purvis, Rev. J. B. Isl. and Dur. 1895-99; rejoined 1903.
Wilson, Rev. A. Isl. From 1895.
Wright, Rev. F. H. Isl. From 1895.
1896. Callis, Rev. J. S., B.A. Camb. 1896-97; *d.* 1897.
Clayton, Rev. H., M.A. Camb. Isl. From 1896.
Cook, A. R., B.A. Camb., M.D. Lond. From 1896.
Tegart, Rev. H. W. Isl. From 1896.
Weatherhead, Rev. H. W., B.A. Camb. Isl. From 1896.
Whitehouse, A. Isl. 1896-1900.
Wigram, Rev. B. E., M.A. Camb. 1896-98.
1897. Force-Jones, R. Isl. 1897-1901.
Hattersley, C. W. From 1897.
Borup, K. E., Montreal Theo. Coll. From 1897.
Ecob, Rev. C. H. T. Isl. From 1897.
Maddox, H. E. Isl. From 1897.
1898. Skeens, Rev. S. R. Isl. From 1898.
1899. Casson, Rev. G. H. Isl. From 1899.
Cook, J. H., M.S., M.B., Lond. From 1899.
Farthing, H. H. Isl. 1899-1903; *d.* 1903.
Innes, W. G. S. From 1899.
Purser, Rev. J. W. Isl. From 1899.
1900. Savile, H. O. Isl. From 1900.
Davies, E. C. Isl. From 1900.
Kemp, A. W. Isl. 1900-03; *d.* 1903.

1900. Phillips, C. J. From 1900.
Weatherhead, Rev. H. T. C., B.A. Camb. Isl. From 1900.
Willis, Rev. J. J., M.A. Camb. From 1900-04.
Fraser, A. G., B.A. Oxf. 1900.
1901. Chadwick, Rev. W., B.A. Dub. From 1901.
Kitching, Rev. A. L., M.A. Camb. From 1901.
O'Connor, Rev. D. A., B.A. Dub. From 1901.
Johnson, Rev. T. B., M.A. Camb. From 1901.
Dillistone, H. G. From 1901.
Bond, A., B.A., M.D., B.Ch., B.A.O. Dub. From 1901.
1902. Daniell, Rev. E. S. Isl. From 1902.
Owrid, T. Isl. From 1902.
1903. Ladbury, Rev. H. B., M.A. Camb. From 1903.
Hannington, Rev. J. E. M., B.A. Camb. From 1903.
Mathers, H. Isl. From 1903.

II.—WOMEN MISSIONARIES.

1895. Furley, Miss Edith Markham. From 1895.
Browne, Miss Eleanor E. Willows. 1895-97 (now Mrs. F. Rowling).
Chadwick, Miss Jane Elizabeth. From 1895.
Pilgrim, Miss Eliza Louise. Nurse. From 1895.
Thomsett, Miss Mary Susannah. Nurse. From 1895.
1896. Taylor, Miss Bertha. Willows. 1896-1901 (now Mrs. H. E. Maddox).
Timpson, Miss Kate. Nurse. 1896-1900 (now Mrs. A. R. Cook).
Bird, Miss Gertrude E. Olives. From 1896.
1899. Pike, Miss Edith Constance. Willows. From 1899.
Scott, Miss Helen Dorothy Ida. Willows. 1899-1901 (now Mrs. G. R. Blackledge).
Tanner, Miss Sophie Rose. Olives. From 1899.
1900. Allen, Miss Annie Emma. From 1900.
Glass, Miss Annie Beatrice, Newnham Coll., Camb. 1900-01 (now Mrs. A. G. Fraser).
Hurditch, Miss Ruth. Olives and Willows. 1900-02 (now Mrs. A. B. Fisher).
Robinson, Miss Annie Henrietta. From 1900.
1901. Brewer, Miss Ethel Mary. Willows. From 1901.
Dallison, Miss Beatrice Eleanor. Nurse. Willows. From 1901.
Thomas, Miss Helen Margaret. Olives. From 1901.
Turnbull, Miss Hilda Mary. 1901-04 (now Mrs. H. Clayton).
Allen, Miss Alfreda Louisa. From 1901.
Dyke, Miss Theophania Louisa. Willows. From 1901.
1902. Baker, Miss Mabel Theodora. From 1902.
Barton, Miss Kathleen Elizabeth. Olives. From 1902.
1903. Attlee, Miss Annie Kate. Willows. From 1903.
Ostler, Miss Marion. Olives. From 1903.
Jacob, Miss Anna Adeliza. Willows. From 1903.
Walton, Miss Lucy Olive. Willows. From 1903.

APPENDIX D.

STATISTICS OF THE UGANDA MISSION IN QUINQUENNIAL PERIODS.

Year.	Native Clergy.	Native Christian Lay Teachers.			Native Christians.			Native Communicants.	Baptisms during the Year.			Schools.	Scholars.			
		Male.	Female.	Total.	Baptized.	Catechumens.	Total.		Adults.	Children.	Total.		Boys.	Girls.	Seminarists.	Total.
1887	...	...	...	...	200	100	300	50	2	...	2	...	...	...	...	...
1892	...	30	6	36	400	3,000	3,400	120	100	20	120	1	200	200	...	400
1897	10	479	42	521	12,089	2,368	14,457	3,343	2,757	802	3,559	9	245	228	269	742
1902	27	1,847	352	2,199	35,897	2,947	38,844	11,145	3,965	1,571	5,536	49	7,042	5,527	292	12,861

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